

A SECOND
VINDICATION
OF THE
C H U R C H
OF
S C O T L A N D:
BEING AN
A N S W E R
TO
Five Pamphlets,

The Titles of which are set down after the Preface.

By the Author of the former Vindication in Answer to the
10 Questions.

Pfal. 31. 18. Let the lying Lips be put to Silence, which speake grievous things, proudly and contemptuously, against the Righteous.

Pfal. 55. 3. They cast Iniquity upon me, and in wrath they hate me.

Pfal. 63. 11. But the mouth of them that speake Lies shall be stopped.

Gregor. Lib. 18. Moral. Nonnunquam peius est mendacium meditari quam loqui; Nam loqui plerumque precipitationis est, meditari vero studiose peccatis.

Augustin, contra Parmen: L. 4. Quisquis vel quod potest corrigit; vel quod non potest Corrigere, salvo pacis vinculo excludit; vel quod salvo pacis vinculo excludere non potest, æquitate improbat, is pacificus est.

E D I N B U R G H,

Printed by *George Mosman*, Printer to the CHURCH of *Scotland* and Her ASSEMBLIES, and are to be Sold at his Shop in the *Parliament Close*, Anno Domini MDCXCI.

UNIVERSITY OF CHICAGO
LIBRARY
1910
A. J. S. J. R.

~~THE UNIVERSITY OF CHICAGO~~
LIBRARY
1910
A. J. S. J. R.

THE P R E F A C E.



He Wrestlings of the Church of Scotland have been manifold, and of long continuance: *Jacob* and *Esau* have been long struggling in her womb; many Changes have gone over her; sometimes the one Party prevailing, and sometimes the other: If there were no more at bottom of this strife then is pretended; there might be some hope of Peace: If not by Oneness in Opinion and practice, yet by yielding so far as Conscience can allow, and mutual forbearance in that wherein we cannot unite. But the Enmity between the Seed of the Woman and the Seed of the Serpent, as it began with World it self, so it is like to have no more early Exit. I am sure, Lying, Railing, and malicious Reproaches, instead of Argumentative Confutations, are not conducive to peace. This Conduct cannot convince them that are otherwise minded, nor can it render that way Lovely, for the sake of which it is used, to one who is influenced either by Religion or Reason: But it tendeth to render the Cause that is so managed, Suspicious; yea to disparage and Blacken a good Cause; in the Eyes of the Sober and rational part of Mankind. It is a bad Cause that must be supported; and a worse Soul that will use such a weapon: Yea, men of a good temper will not listen to such Discourses, but abhor them: Nor will they *auribus aliquem calumniari*, as *Simonides* speaketh. It hath been an old stratagem of Satan, to disparage Truth, or the right wayes of God; either by misrepresenting, or disguising the Opinions of them who own these; or drawing strange and absurd Consequences from what they hold: Or imputing

A 2

The PREFACE.

putting that to them that they never said nor thought : Or by raising and venting Calumnies against the Persons and Actions of them whom they would expose : Thus did the Heathens against the Jews, and against the Christians : For the former, enough to this purpose may be seen in *Joseph. contra Apion. lib. 1. 2.* And the Antient Histories of the Church are full of the Latter : And the Apologies of *Tertullian*, and others, were occasioned by them. It was also the way of Papists against Protestants : Yea our Lord, in the dayes of his flesh, suffered the same ; and the very footsteps of these Enemies of Truth, do these Authors tread, with whom I have now to do : As will appear in our progress. It is a woeful work for men to imploy their Wit in, and their time about. The Devil hath his Name from this practice, not only in Greek, *διδάσκω* ; but also in the Syriak N. T. *ܐܝܠܡܝܢ*, one that feedeth on Calumnies. It is strange that Veracity is become as much a stranger among Protestants, as among Jesuits ; Heathens would be ashamed of such Intemperance of the Tongue as some Divines use ; and that in Debates about Religious things : It is Unmanly as well as Unchristian to tell a Lye, tho' for never so good a Cause, or on never so good a design : *Plutarch. de Liber. Educand. Mentiri enim servile est : Et dignum apud omnes Homines odio ; ac ne mediocribus quidem servis ignoscendum.* Is it any wonder that we hesitate about some things related by Antient Historians, when so much false History is, with such effronted Boldness, written about the things that we all know, and about which we could be habile Witnesses, and could Swear them to be Lyes, before a Judge ? Or that we can have little perswasion of what we Read, or hear about remote Nations : When things acted among our selves are so falsely represented ? Woe to Posterity, if the Lying Stories that some have Printed, and with bold Impudence avouched, pass with them for Authentick Histories. Not only the Writings of *Jesuits*, but these of some discontented *Prelatists*, are able to turn the succeeding Ages into absolute Scepticisme about all the Transactions of former times.

§. 2. Our Opposites, in the Debate that I now manage, have not only loaded us with reproach, without just cause given for their

The PREFACE.

their obloquie and clamours: But they have shewed their averſion from Peace with us: And that by methods unbecoming men of Candor and Integrity; as well as Lovers of Peace. We are not ignorant of the meaſures that were the reſult of deep conſults, both in this Nation, and at *London*; when open Spite and Malice was not able to effect what they deſigned; that the ſeveral Pariſhes ſhould addreſs the King for their Miniſters to be continued with them; even while it was evident that many of them regarded not the Civil Authority of the Nation now ſetled; and others by their Leudneſs of Converſation made themſelves unworthy to be in the Holy Function of the Miniſtry; and when this attempt did not ſucceed, it was concerted at *London*, and advice about it written by Dr. *Canaries* to Mr *Leſk*, to be communicated to the reſt of the Party; *That they ſhould yeild feigned Obedience to the Presbyterians at preſent*, becauſe their other Methods could not take at that time. In purſuance of this advice, two addreſſes were prepared for the *Commiſſion of the General Aſſembly*, in which as little Wit as Candor appeared: It was evident by them, that the Addreſſers did not intend, nor deſire, to be received into a ſhare of the Government with Presbyterians. And theſe Papers were ſo ill contrived that it was viſible to all, that no blame could reflect on the Presbyterians, by reſuſing to admit them on the terms that they propoſed: They were not only in the ſame ſtrain, but both of them in the ſame words: For their Leſſon was conned for them. One of them was offered to the *Commiſſion of the Aſſembly* that was for the *South* part of *ſcotland*, by Mr. *Alexander Leſk*, the 17 day of *July* 1691. In his own Name, and of ſeveral others in the *North*. He was told by the *Commiſſion*, That they could not receive nor conſider his Addreſs; becauſe he, and they in whoſe Name he made application to the *Commiſſion*, lived in the *North*; and that the *Commiſſion* had no Power from the *Aſſembly* to meddle with any Affairs in that part of the Countrey; but that another *Commiſſion* was appointed for the *North*; to which he might apply if he pleaſed. He took Inſtruments in the Clerks Hand that he had offered his Paper to the *Commiſſion*; which was allowed. The other Addreſs was, at the ſame time
pre-

The PREFACE.

presented by Mr. *William Denune* and Mr. *Thomas Wood*: which was received, and Read: Of which I here give you a true and exact Copy. To the Reverend the Ministers and Elders by Law im-
 " powered to Establish the Judicatories of the Church of *Scotland*,
 " The humble Petition of the Ministers of the Episcopal Periwasi-
 " on, sheweth: That whereas Episcopacy is by Law abolished in
 " this Kingdom, We, who have in the most dangerous times,
 " manifested our Zeal against Popery, are now ready to give all
 " the assurances that are, or can be, by Law, required of us, of
 " our Aversion to Popery: of our firmness to the Protestant Re-
 " ligion: And of Our Duty and Fidelity to their Majesties, King
 " *William* and Queen *Mary*. We are farther readie and willing, in
 " Our respective Charges and Stations to do every thing that is in-
 " cumbent on us, as Ministers of the Gospel, for advancing the
 " power of Religion, for the repressing of Scandal and Vice,
 " and for securing the peace and quiet of their Majesties
 " Government: and to Act in Church Judicatories for carrying
 " on of these ends, without any regard to the differences of per-
 " swasion in matters that are not fundamental We do therefore
 " humbly and earnestly desire, that in order to these ends, we
 " may be suffered to Act as Presbyters, in the Church, in our
 " several Stations and precincts. *Sic subscribitur, David Urquhart*
 " Minister at *Clackmannan*, *William Denune* Minister at *Pent-*
 " *caitland*, *Keneth Mckenzie* Minister at *Fearne*, *T. Wood* Mini-
 " ster at *Dumbar*; *Ad: Peacock* Minister at *Morboile* *M. Hol-*
 " *well* Minister at *Polworth*, *John Swintoun* Minister at *Cran-*
 " *shaw*, *T. Edward* Minister at *Tynningham*, *Robt. Smith* Mini-
 " ster at *Longformagus*, *Jo. Brown* Minister at *Ellon*, *George*
 " *Dumbar* Minister at *Hadingtoun*, Mr. *Alex. Ireland* Mini-
 " ster at , Mr. *James Foreman* Minister at *Hadingtoun*,
 " *Ber. Makenzie* Minister of the Gospel, now at *Iranent*.

§. 3. The presenters of this Petition refused to satisfy the Com-
 mission about some things in their Petition, which seemed to bear
 a dubious Sense; alledging that they had no warrant to explain
 any thing for such as had sent them: And when they were asked
 whether they would explain any thing in it, for themselves; their
 an-

The PREFACE:

answer was that they could not explain any thing for themselves, because it was a joyn^d Interest, and they would Act nothing without the rest. After the Deliberation of a few dayes, the Commission gave the following answer to their Petition, *Edinburgh, July, 22. 1691*; Which was read to them by the Clerk, and they desiring to have an extract of it, the Clerk was appointed to give it. A true and exact Copy of it, followeth "The Commission for
" Visitation, &c. Having considered the Petition presented to
" them by Mr. *Thomas Wood* and Mr. *William Denune* signed by
" them and other twelve Ministers, who call themselves *of the*
" *Episcopal persuasion*, do find that some of these Petitioners are
" deposed, and some suspended: both of them for gross Immoralities: Others of them are in process referred by the General Assembly to this Commission: And some declared contumacious
" by the Presbyteries of the bounds where they have their residence; and some without the bounds committed to the inspection of this Commission: They do also find, that not only
" these Petitioners do not look on this Commission as a Judicatory
" of this Church; but also do mistake their work, by ascribing to
" them, a power to establish the Judicatories of this Church,
" which is not committed to them by the Assembly: and
" tho' the Commission be satisfied, to hear of their zeal against
" Popery, and fidelity to their Majesties: Yet they find, that
" seeing the Petitioners have not offered to own and subscribe the
" *Confession of Faith*, which by Law is made the Standard of the
" Doctrine of this Church; they have no security against other
" errors; nor do they offer to submit to, nor concur with, the
" present established Government of this Church, according to the
" instructions of the General Assembly; much less to acknowledge it, as is required by his Majesties Gracious Letter; and
" whereas, in the Petitory part, the Petitioners seem to desire an
" allowance for setting up a Government separate from, and independent upon that which is established by Law; and have refused (when desired by the Commission) to explain either for
" their Constituents, or for themselves, this, or any other expression, that seemed dark and doubtful to the Commission, declaring

The PREFACE.

“ claring also expressly, that they had no further to say than what
 “ was contained in their Petition, and that they could do nothing
 “ separately by themselves, without their Constituents. There-
 “ fore, upon these grounds, the Commission cannot grant this pe-
 “ tition as it stands *in terminis*: However willing they be to re-
 “ ceive such of them as personally comparing, shall be found
 “ duely qualified, according to the instructions of the Assembly,
 “ and his Majesties gracious Letter. It is to be noted that Mr.
Ireland is deposed (they indeed pretended, that his name was
 blotted out, as soon as they knew so much; but it was shewed them
 that not his Subscription, but the name of the place where he had
 been Minister, was blotted out.) Mr. *Urquhart* was declared con-
 tumacious by the Presbytery: Mr. *Peacock* was suspended. Mr.
Wood is under process before the Commission: Mr. *Kenneth Mc-*
kenzie liveth in the North, and so is not under the inspection of
 this Commission.

§. 4. It is manifest from their petition that they Act as a party com-
 bined against the Church as now settled by Law: Seing they speake
 of a joynt interest, out of which none of them would so much as
 answer any question that was put to them; also because this is own-
 ed as; petition of the Episcopal Clergy, not of some of them; which
 stateth them as one party, and the Presbyterian Church as another.
 It may be also rationally inferred from it, that they could not ex-
 pect that the Commission could receive them, on the terms that
 they propose, for they do not offer Satisfaction to any one of the
 conditions required by the Assembly, of such as we should admit
 to rule the Church with us; we could not conclude their Orthodoxy
 from their being opposite to Popery, for so are *Socinians*, *Armi-*
nians, *Pelagians*, *Antinomians*, *Quakers*, &c. Nor had we ground
 to believe that they would be Faithful to the Government of the
 Church; but had reason to think the contrary; because they take
 to themselves the designation of being of the *Episcopal persuasion*;
 which can beare no other sense, than that either they think Episco-
 pacy to be of Divine Right, or at least that it is the best Govern-
 ment of the Church, and nearest to what is enjoined in the Scripture;
 for they who are for the indifferency of the *Species* of the Church

Go.

The PREFACE.

Government are not Episcopal more than they are Presbyterian. Now such cannot give security that they will endeavour to preserve Presbyterian Government: For it were to act against the Light of their own mind; and he who promiseth so to act, deserveth no credit. This is yet more convincing, if we consider, that they must mean, that they are for Episcopacy as it was lately in *Scotland*: Now what that is, is not easie to know: For they had no Canons by which it might be circumscribed, and so it was a Boundless and Arbitrary Power. And in the Act of Parliament 1662. By which it was Setled, it was restored *To all the accustomed Priviledges and Jurisdictions*; Which is as much Power as the Laws had ever given them: And it Impowereth them to manage the Affairs of the Church with *Advice of such of the Clergy as they shall find to be of known Loyalty and Prudence*; And that in *their Administrations they are to be accountable to the King*: It is further evident, that Presbytery could not be safe under their management; seeing they will own no Church Power in the Commission; but look on them as a company of Ministers and Elders who derive their Power from the Law: Also because they look on the Judicatories of this Church as what is to be settled; and that they are the Creatures of the State, by looking on this Commission, as the Delegates of the State. It is further to be observed, That while they speak of *Securing the Peace of Their Majesties Government*; They have no hint or any design to secure the Government of the Church; either as to its Peace, or as to its Safety. They tell us also of their Design to act in Church Judicatories; but whether they mean the Judicatories wherein Parity of Ministers is observed, or these wherein Episcopal Power over-toppeth that of the Presbyters, we can neither know from their words, nor will they inform us what is their meaning. They tell us of their purpose *To act in these Judicatories without any regard to the differences of Perswasion in things that are not fundamental*. We are here again left in the dark what things they will regard in their Management of the Affairs of the Church: For it is a Controversy among Divines, what points of Truth are fundamental, and what not: Some in our dayes have reduced fundamental points

The PREFACE.

to a very narrow compass: Men of Latitude have so widened Heavens Gates, that even Heathens who know not Christ, may enter in: And how far these Petitioners Principles may stretch, in judging what is, and what is not fundamental, we must not know; for they will explain none of their words. But we think that many Truths of the Gospel are to be regarded by them who are Guides of Mens Consciences, and who are to censure Men for Errours, as well as for immoral practices; about which we will not stirly contend with them who do not think fit to call them Fundamentals. Again they may know, that there are some things Fundamental to Salvation: Others that are only so with respect to the Government of the Church; That is, without which the Government settled in any Church cannot stand. I know no Church; whether ruled by Parity of Presbyters, or otherwise, but they have respect to these; and refuse to commit the Ruling of the Church to them who have no regard to such things as are necessary to the standing of her Government: If we would rightly manage the Government of the Church, we must not regard the former only; but also the latter. We are not to admit to a share of Presbyterian Government, such as tho' they be sound in the Faith, will Vote against the Parity of Power in the Ministers of Gospel: Nor who will be forsetting Bishops over us again; nor who will not secure us against endeavouring the overturning, tho' it were by degrees, what is now, by the Mercy of God, established among us. One remark more I make on their Petition; which is; that they desire *To be suffered to Act as Presbyters in this Church in their several Stations and Precincts.* It is not only ambiguously worded, but they refused to tell us what they meant by it. For it may be understood either that they should concur with us in our Judicatories; which they cannot do for the reasons above adduced; or that they might Act in meetings by themselves, and without dependence on the Government of the Church now established by Law (as in many places they do practise, without leave asked or given) this is a most absurd desire: For it is, that Presbyterian Government being now established by Law, as it was before countenanced by the Gospel; the Presbyterians themselves should allow a contrary way to be set up,

The P R E F A C E.

up, in opposition to it; and for perperuating a Schism in this National Church: and that Presbyterians should, by this means, put themselves out of Capacity to purge the Church from Erroneous, Scandalous, and insufficient Ministers. If they have a third meaning, that they might be allowed to exercise their Ministry within their own Parishes; their Petition is wholly impertinent: For that is already granted them, and none of them is hindered from this, except such as the Church findeth to be Insufficient, Erroneous, Scandalous, or supinely Negligent: If they plead for a toleration to such, neither Reason nor Religion will allow the granting of such a request. All this considered, let all the world judge whether these men design peace and union with the Church, on Rational Grounds.

§. 5. While we have made such rational proposals for Burying former differences; and yet they can neither satisfy nor quiet a Spiteful and Clamorous sort of Men; We must defend our selves, as well as we can, against Reproaches; and as we have (in this matter) a good Conscience towards God; so we must vindicate our way before Men. This Vindication hath been long expected: The cause why it cometh out so late, is not, that much time was taken to make it accurate, either as to the Stile, or other management of it; neither the Authors capacity, nor inclination nor the subject matter, do admit of that, it was written *festinante calamo*; tho' I hope, not any material escapes will be found in it; much less was it from the difficulty of the Work: Neither deep thinking, nor much Reading, was needful to answer the Reasons brought against us; The Argumentative part of these Pamphlets is of very small bulk, as well as of little Strength. But the true Causes of this delay were. 1. It was at first committed to another hand, who, after many moneths, returned the Papers to be Answered without any reply to them, next, the Person on whom it was laid, and who now hath done it, was sent a long Journey, about the Affairs of the Church; so that it was four months before he could do any thing toward it. 3. He hath so much necessary Work to attend, and that daily, that very seldom he could get an hour for this Business: which he looked on as a *perpetuum* in respect of what

a. 2.

The PREFACE.

what was his daily employment. 4. Informations from many corners of the Nation about matters of fact, contained in the Pamphlets that I Answer, were to be expected, and they came in very slowly; many of them after this Work was almost finished: For which blanks behoved to be left in several places of the Book: and some of them not come to this day. But the Reader must judge of the veracity and candor of some of the things charged on us by what he may observe in the rest of them.

§. 6. I have treated the Adversaries I deal with as Brethren (desiring rather to exceed, then come short in Civility, and fair dealing with them) tho' they use us as Enemies; I hope, calling things by their true Names, will not be reckoned inconsistent with that moderation and calmness that becometh a Disputant. I have called nothing Lies nor Calumnies, nor Spite; but what is manifestly such; and is made appear to be such: If any sharpness of stile be used, how could it be shunned: Even the Disciples of Zeno would forget their Apathie; when lashed with such virulent pens, as my Adversaries use; but I hope there is nothing in the strain of this writing, that is beyond the bounds of the Apostles injunction, Tit. 1. 13. of *reproving sharply*, *ἐν ὀργῇ ἀποκρίνεις* is argue the case, cuttingly: As the strength of Argument should wound a bad cause so a Petulant and Effronted Adversary is not to be handled with that softness of stile, that is fit for such as are more modest. The truth of matters of fact asserted in this Treatise, is not to be taken from me; but from them who are my Informers: Few of them I pretend to personal knowledge of, therefore not my veracity is pledged for them, but that of others: If I have here asserted any thing that I cannot bring credible Witnesses for, let me be blamed: But if they have deceived, or been deceived (which I hope shall not be found) I am not to answer for that. Neither do I build on hear say, or common talk; which is the best Foundation of many of the Assertions of my Adversaries: But for many things I name the witnesses of what I affirm: In some of them I bring the Testimonies of them who had sworn these things before a Judge; and where the names of Witnesses are for Brevities sake, omitted, it is in matters of lesser moment; and sufficient Testimo-

The PREFACE.

ny shall be given of these things, when it shall be required. I hope the Reader will find by this Examination of the Railing Accusations brought against us, that the Church of *Scotland* hath given no just cause of Clamour to her Enemies, nor of dislike to our Rulers, during the time in which our Observers do fix blame upon us: which is to the end of the General Assembly. 1690. What the King and Parliament, and Council) and before them, the Convention of Estates) did that hath displeased this Party that I deal with, I have also Vindicated from injustice and oppression, and breach of promise, that this pretended Loyal Party charge them with. For what was Acted by the injured and enraged Rable, who in their own Persons, or in their Relations, had suffered intolerable and Barbarous severeties from these men; I am far from approving, or excusing: Only I affirm that many of the things they are charged with, are Lies and Calumnies: Others of them Truths so disguised, as none can own them for truths. I also shew that the Actings of the Rable were not to be compared, in Cruelty, and Savage Barbarity, with what they suffered from that Party whom they attempted to rid themselves of, when they got opportunity. And what was done by the Episcopal party, was done under colour of Law, or connived at by them in Power; and was at the instigation of Church men: What was done by the Rable was their deed alone: Neither Rulers nor Ministers, nor the soberer sort of the People, did either approve it, or was partaker in their Deeds.

§. 7. I have, in a former paper, pleaded for the Presbyterian Church of *Scotland*, against an Adversary much of the same Tempour with these I now deal with; whose ten questions, and answers to them, I have examined; I now examine five other Pamphlets: The first two were injoynd me to answer; the rest, being of the same strain, and coming to hand while I was busie with these, and some Persons of the best quality for rank, and for Religion, desiring it of me, I thought fit to give my help (such as it is) to this labouring Church, in opposing all these efforts of enraged Malice: If truth, and the ordinances of God, be thereby Vindicated, and weaker ones helped to stand against the shock of impudent Calumnies; and if any who gave too ready an ear to misrepresentations of our Affairs,

fairs,

The PREFACE.

fairs, be better informed, I have my design. When I first read and considered these Pamphlets, I hoped such a work would be needless; for among our selves, most of their Assertions are known to be Lies; yea some of their own party have regrated that such Lies should be spread; and it was hoped that strangers would not suffer themselves to be imposed upon by such vile stories, while the Propagators of them had not the wit to personate Historians, but did openly vent such spite and inveterate Malice, as the condiment of what they set before the Readers, that might ruine all pretences they could make to Veracity, with them who wisely consider what they hear or read. But we see the world is so stated, that silent innocency may soon be run down by bold Calumnies: And therefore this Vindication was, on after thoughts, judged to be needful. I do not pretend to vindicate Presbyterians from all blame: I know they are subject to like passions as other men; they are Sinners and have need of a Saviour: And their publick Actings, as well as personal Conversation, are short of perfection. There are many things among us that may be mended, or better done. And we are endeavouring to bring things into better order, and do not think that thus it must be, because thus it hath been. Yet we are not afraid to compare our Church order with that which our Opposites are so fond of: Nor that they can charge us with such mismanagements as we can charge them with; or as can infer any notable detriment to the great design of the Gospel, and advancing of Truth and Holiness. I meet, in these Papers with Variety of purposes, and frequent Coincidencies: To have enlarged in discourse upon all these subjects would have swelled this work unduly. Wherefore I behoved, in many places, to give short answers and *as in margin*; which yet may be understood by an attentive Reader: Especially if he compare the passages that is replied to (which I could not alwayes fully Transcribe) with what is said in answer to it. If any thing be not touched, it is either not material or is before met with, or it is so plainly false and absurd, that every one may see it. I have not willingly overlookt any thing that might reflect any blame on the cause that I plead for.

THE UNIVERSITY OF CHICAGO

The Publishers have authorized me

1. The rate of the affected class is in Scotland 1000

1. The first condition is that the law must be a law of the State.

The Pamphlets here answered are.

- I. *An account of the present Persecutions of the Church of Scotland, in several Letters.*
- II. *The case of the afflicted Clergy in Scotland truly represented.*
- III. *A late Letter concerning the sufferings of the Episcopal Clergy in Scotland.*
- IV. *A Memorial for his Highness the Prince of Orange, in relation to the Affairs of Scotland, &c.*
- V. *An Historical Relation of the late General Assembly, held at Edinburgh, from October, 16. to November, 13. Anno, 1690*

A SECOND
VINDICATION
OF THE
CHURCH
OF
SCOTLAND, &c.



Though it be no pleasant task, to draw the Saw of Debate in Matters wherein Religion is concerned; especially, with such as own the same Religion with us, and who, with us, should be engaged against the common Enemy of the Reformation: Yet it is some satisfaction, when we are attacked only with the force of Argument, with plain Scripture, or rational Deductions from it: But to be exposed to the dint of Malice, Lies, and Railing, and the foulest and falsest Misrepresentations that the minds of Man can suggest to them, when they are enraged by being deprived of the occasion they once had to Persecute their Neighbours, and being denuded of these Lucrative Places that they improved to such Ends: This I say is, and must be grievous to an ingenuous Soul: Now this is our Lot; Self-defence, yea the Defence of the Institutions of Christ, which should be more precious to us than any thing that we can call ours, maketh it necessary thus to enter the Lists, in confident Hope of his Assistance whose Cause we Plead. I am far from either
B widen-

widening, or keeping up the Difference, that hath been between us who own Presbyterian Government, and the Episcopal Party in *Scotland*: Our Church (now established by Law, through the Mercy of God, and the Zeal of Their Majesties, and of the Worthy Patriots Assembled in Parliament) hath declared (and doth practise accordingly) that none of those Men shall be removed from their Office or Benefice, but such as are found, on sufficient Trial, in an orderly way, to be Insufficient, Scandalous, Erroneous, or supinely Negligent; and that we will receive into a share of the Church Government with us, such of them as, beside their freedom from the Evils mentioned, will own the Doctrine of this Church contained in the *Confession of Faith*, and will submit to, and concur with, and will be Faithful to, the Government of the Church now established: And we challenge our Adversaries to shew that any stretches have been made in expounding of these Qualifications; or that any thing hath been imputed to any of them as Scandal, Error, &c. But what is commonly judged Scandal by Mankind, and Error by most of the Reformed Churches: or that we have Censured any for their Opinion about Church Government, or for their Compliance with Episcopacy, when it was here set up; or that we have refused to admit any to Ministerial Communion with us, who made application for that Favour and was qualified as above express.

§. 2. Notwithstanding of this Moderation (a course diametrically opposite to the dealing that we met with from them, when their Way was uppermost) we have two things to complain of against them who make such Outcries against us: One is, That even the Soberest and best of them, are so far from endeavouring Peace and Union, that they stand aloof from the most easie Terms abovementioned, and think little of so great Condescendence made on our part: For let any unbiassed Man judge what we could do more for Peace, unless we should have been so Cruel to the Souls of People, as to have Intrusted the Conduct of them to such as could not but Ruine them, or that we should put the Government of the Church into the Hands of such as had been its declared Enemies, and would give no rational Security that they should

should not over turn it for the future. This their Averſion from coming among us hath this Evidence for it, that now when the Government hath been Settled by Law near a year (and long before that they might have been Received if they had pleaded) only three of them, in all the Nation, hath hitherto made Application to the Judicatories of the Church, expreſſing their Deſire to Joyn with us: One of which is Received, and the other two were but delayed for want of time then to conſider their Caſe. Is it not ſtrange, then, that ſuch Out cries are made that they are excluded from that part of the exerciſe of their Miniſtry, while none but themſelves are to blame for it. The other thing that we have to complain of, is, That the greateſt number of that Party do not only ſtand off from us; and with all poſſible Induſtry, hinder ſuch as would comply with the eſtabliſhed Government; but do vent the greateſt Malice againſt us, and ſpread the moſt horrid Lies and Reproaches of us, that they are capable to utter, and do what in them Lyes to make us odious to the World, and to bring us under diſlike with our Rulers: And that where there is no Cauſe given on our part. The Books that I have now under Conſideration are a full proof of this, as alſo are the lying Reports that the Ears of People at Home, (and yet more Abroad) are filled with: Which I hope will appear in the following Examination of them.

This was
written in
March
1691.

§. 3. I do not here undertake to Vindicate all Presbyterians from all blame in their Carriage toward them that differ from them: We never thought that all of our way are ſo Good, and ſo Wiſe, and ſo Sober as they ſhould be; but I am confident to ſay, that the Exceſſes, that any among us can be charged with, are not to be compared with the Barbarous Severities that they of late ſuffered, when they who now complain were in the Aſcendent. That which I now undertake, is, to clear the Presbyterians from theſe Calumnies that are caſt on them in general: And eſpecially to Vindicate the Actings of the Presbyterian Church of *Scotland*, from what her Haters do brand her with, either in her Principles, or in her Practice. Five Pamphlers ſtuffed with ſuch Reproaches I have ſeen. To answer two of them I was Injoyned, to wit, The two firſt mentioned in the Title Page, the three which lately came

to hand, I shall cast in as an *Auclarium*. I shall consider them separately, yet joyning them when coincidences occur, to avoid repetition. It is easie for an unbyassed Reader to observe the scope of these Pieces to be, not so much the refutation of our Opinion about Church Government, and the asserting of their own; (for little that looketh like Argument to that purpose, is to be found in them) or to set matters of Fact in their true Light; for the Canon requisite to that is evidently wanting: As it is, partly to make all Presbyterians as hateful to others, as they are hated by them: And partly to beg Alms of the Church of *England*; which to be their intention they do not conceal: While, *Account of Persecution, &c.* Preface, the Reader is thus Addressed to, *I have but one thing to request from thee, and that is no more than what thy Profession will oblige and command thee: I mean, to put on Bowels of Mercy and Compassion to the poor Afflicted, Distressed; to help them as much as thou are able with thy Substance, and to extend that Charity which is already gone over the Alps, and hath assisted the Protestants in France, Hungary and Peidmont, to thy Neighbouring Brethren, and of thy Communion in Scotland: And if thy Circumstances are too mean to assist them with thy Purse, be sure to let them have thy Charity for their Sufferings in thy Hearty Prayers* (it is well that Prayer hath some place, tho' but the second and in want of Money) in their desires. As also, *Case of the afflicted Clergy.* Preface, The design of that Writing is said to be, *Especially, that the most Charitable Church of England may see the sad effects of Rampant Presbytery, Pitie their Brethren that have so severely smarted under it.*--- Of a piece with these Expressions are their setting up Conventicles here (so much decried by them before) and in them using the *English Service*, in all its Formalities, and their other Expressions of high esteem of, and Zeal for that way, which were never heard of before, while they were under no restraint, either for Pleading for it, or endeavouring its being set up by Authority. Let the World judge what Meanness of Spirit is thus manifested, and what Mercenary Souls they must have, who imploy themselves in such mendicant Writings and Practices, in the matters of Religion. But thus it appeareth.

peareth *How wise they are in their own Generation*: Who consider, *What to do when they are put out of their Stewardship*. It is indeed a wiser way for them, then to have complied with the present Establishment of the Church; from which not a few would, it is like, have been excluded, either for their Immoralities, or Errors; or their manifest abhorrence of the Civil Government. I observe but one thing more, common to these Books, That they complain much more of the Government of the State, than of that of the Church. And indeed the Council (yea the King and Parliament) and the Rable, were the Actors of most of the things that they make such Tragical Out-cries against, and not the Church.

§. 4. I proceed now to consider the first of these Pamphlets. *The Account of the present Persecution of the Church of Scotland in several Letters*. In the Preface to which, I have but few things to observe, beside what is already noted: What is calumniously asserted, without attempt toward any proof, I let pass as Railing: Such as, *Out-doing our specious Pretences by our Actions: Our being of the same Principles with Hobs, Whose Doctrines none do more abhor then we: Our Principles being exceeded and basted by our Practice*. That which is added (and may be designed as the ground of these Imputations) is as destitute of all semblance of Truth as any thing can be, viz. That *They who lately Addressed for Liberty of Conscience, do now Usurp and Tyrannize over others, and deprive them of Liberty in Religion, of their Possessions, and of their Lives, for adhering to the Doctrine once delivered to the Saints, and often established by Law in that Kingdom*. This Author had consulted his own Credit in the matter of Ingenuity and Veracity. If 1. He had made it appear that we Addressed for Liberty of Conscience, in that general Notion wherein he expresseth it: None do more (and ever have done so) oppose an unbounded Liberty to speak, and own, what men please in Religion, and particularly we, even when the Liberty that he aimeth at was granted: did (as much as we were capable) express our dislike of the Tolleration given to the *Papists* for their *Heresies and Idolatries*: We Thanked the King for allowing us to Wor-
ship

ship God in his own way, and taking off the yoke of Church domination that sore pressed our Consciences, and ruined us in the World, if we would not ruine our Souls. And what we then were willing to accept, we do not grudge to others, who can shew as good Warrant for their way, and use their Liberty with the same Moderation and Peaceableness. 2. If he had told us wherein this Usurpation and Tyranny was Exercised. These words use to signify the assuming an unlawful Authority, or the oppressive abuse of that which is Lawful. Let him bring proot for his imputing either of these to us, and we shall Answer him. 3. If he had told us what freedom of Religion they have been deprived of: Who of them have been Persecuted for Worshipping God, as we were by them: Except that some Ministers have been restrained from Preaching, for their Unworthiness of that Office; or from Preaching in places where they had no Legal Rights: What Possessions have any been deprived of, unless for Crimes against the State; and even that hath been very rare. Ministers Stipends are not their Rightful Possessions, when either they are justly Deposed from their Office, or are found to be unjust Possessours of this, or that particular Charge. For taking their Lives on account of their Religious Principles, it hath never been heard of since the late Revolution; and it is the highest Impudence to alladge it. 4. If he had told us what the Holy Doctrine is that they have under such Sufferings adhered to: Divines use to distinguish betwixt Doctrine, Worship, and Discipline; I confess there are Controversies about all these: But that the Debates about Church Government (which is the only thing that they can pretend to have suffered for) belongs to the first of these Heads, I think none will say: but let us own Episcopacy as a Doctrine, that it is a Holy Doctrine, or that it was once delivered to the Saints; he will find it hard to prove. But that which is most absurd, is that he should insinuate that they have suffered in their Freedom, their Possessions, or their Lives, for the Doctrine of Episcopacy, or their Opinion about it; is so false, as Impudence it self may blush to assert it.

§ 5 A just Refutation of what followeth would require a full History of the persecutions against Dissenters in England: not only that practised by the Justices of Peace (in the Execution of the most severe penal Laws) but even by Church Courts in their Citations and Excommunications, and what followed upon both; to the ruine of the Estates, and Libertie of many, and the Lives of not a few, by the Hardships they endured: But that is too long to be here inserted. I could fill many sheets with what I know to be true in this matter. Was ever any such thing done by the *Kirk* (as he alledgeth) let him tell us if he can, that ever the Church of *Scotland* did either Fine, or Imprison, any Person; or whom they have (since the late Establishment of Presbytery) Excommunicated. What he talketh of *Clubs and Battons*, and insinuateth to be the deed of the *Kirk*, is beyond the common size of Slanderous Malice; these might be the Weapons of a *Rable*, but not of any Judiciary of the Church. But what of this kind he imputeth even to the Multitude, is alter to be examined: We are not afraid to have that *English Persecution*, and that which he calleth a *Scots Persecution*, impartially compared. But when he saith, *It hath come near to, if not outdone the French Dragooning*. Is such an effort of the Rhetorick of men of his Stamp, as is seldom paralleled by Men who know, or care what they say. We do, no less than he, apprehend the evil of the Riots committed by a heady *Rable*, and detest conniveing at, or countenancing such practices, but we deny, that ever that was done among us; and what he can say to prove what he insinuateth, is in its due place to be considered. What he addeth of the *resolute Christians* of his Party, who *dare suffer for the Truths that they have taught*; maketh nothing against our Cause; nor for his: *Causa facit Martyrem*. If they suffer for well doing, they will have Peace in it; but when they have suffered as hard things, and as long, as they made others to suffer, then they may boast of their Sufferings.

§ 6. Having now dispatched his Preface, I come to the first of the four Letters, of which this Book is made up. It is (or pretendeth to be) written by an *English Chaplain* to a Regiment; that of Sir *John Laneer*, as is supposed: In which I meet with no thing

thing but false History, and an unfair Representation of things: Which might happen through prejudice, and mistakes, if the Author were indeed a stranger; but cannot be excused from down right lyes, if he be one among ourselves, and acquainted with our Affairs. But who ever he be, that is evident, that the scope of his Letter is not barely to baffle Presbyterian Government of the Church; but to overturn the present Establishment of the State: to nullifie the Convention of Estates, the Parliament, and all that they have done; to advance the Reputation of the Viscount of Dundie, and his faction; so that the Gentleman doth indeed suppose that the interest of King *William*, and that of Presbyterie in *Scotland* are embarked in the same bottom, which many thinking men take to be no unjust *Idea* of our Affairs. In his 1st. Paragraph, he hath a heap of Assertions, some palpably false, others as really false; being general Assertions, built on, may be, a particular instance or two, yet none named: Of which alter; and except that it is said, *Episcopacy is abolished*, there is not a true word from the beginning to the end of it. In that which followeth, he layeth the blame of all the *Disasters*, as he calleth them, on the *Cameronian Party*, and Characterizeth them at his pleasure. Here I take notice of a few gross mistakes, to call them no worse. That the prevailing strength of the *Cameronian party* was the occasion of all that here he complaineth of; even the abolishing of *Episcopacy*. All the Presbyterians in *Scotland* did contribute their endeavours to this, as also did many who formerly had gone along with the courses that the Episcopals promoted; now to call all the Presbyterians or most of them *Cameronians*, is as remote from truth as any thing can be, 2. He saith the *Cameronians* are Fifth-Monarchy-men which is most false, I deny not that they have had Principles about Government, that Sober Presbyterians could not go along with them in; but that they were of the same Principles with these called *Fifth Monarchy men*, we deny: And he should have brought some proof for his assertion. 3. It is also false, That these men care neither for King *William*, nor King *James*, but as these Kings happen to please them. They have given such proof of their Loyaltie to King *William*, as their Enemies do envie, but are not able to obscure; their

their action at *Dunkell*, known over all *Brittain*; and their cheerful going at His Command to venture their Lives for him in Foreign Nations, are sufficient Refutation of this impudent Assertion.

4. He accuseth *Some designing Heads in the Council, and Parliament for raising Tumults among the Cameronians; and then by these Disorders representing abroad the Inclinations of the People*, This is the height of Disingenuity, for these Disorders (as he calleth them) were before either the Convention or the Parliament sat. The Convention began *March 1689.* and before that time the Ministers in the *West* were put out by the People (I suppose this he meaneth by Disorders) Again that any in the Council or Parliament had a hand in these Tumults or abetted them; is spoken with much Malice, but no Truth: The Men of most Note and Zeal for Presbytery, did what in them lay to allay that forwardness of the People, that the Church might be reformed in a more legal way.

§. 7. That there was no Redress after Complaints of injured Persons, is also false; for all the Ministers put out by Violence without a legal procedure, after the 13 *April 1689.* were by the Parliament restored to their Places; such as were put out before that time the Wisdom of the Nation thought it not fit to Repone: Because what was done in that, was done in an *Interregnum*, when we had no Government: And it was procured by themselves who suffered; the People having been provoked by them beyond what can be easily expressed (of which afterward) and there was no other way to Settle the Nation in Peace, but to Indemnify them who had avenged their own unparalleled Sufferings, on the Authors of them: While these that so Suffered, were also put to suffer no greater Punishment for the Barbarities committed by their Means on that poor People. What he addeth, *That the Government became a Party against them, that they Suffered by a Form of Law*, Is such Language as under any Government, but the present, might hazard his Neck. But we have here a *Specimen* of these Gentlemens Loyalty, and their Modesty, and Respect to Authority. It is evident, that they cannot oppose Presbytery, without setting themselves against the Civil Govern-

ment now settled by Law. Another falshood immediately followeth; *That the Church Party* (as he calleth them) *is predominant in Scotland, both for Number and Quality.* That it is not so; is evident from the Constitution of our Parliament: And I have made it appear in my *Vindication of the Church of Scotland, in Answer to the 10th Question.* And every one knoweth, that if the Party which hath appeared in Arms against the Civil Government, and they who do palpably Favour them, be set aside, his Church Party will be found to be very few in this Nation; especially among the Gentry, and the Inferior People; and a great part of the Nobility also are not fond of that way. One proof of what he now alledgeth, he bringeth from the Inclinations of the *North.* I confess there is the greatest strength of that Party. But there *Papists* also abound more then else where in this Nation: And there is the strength of the *Highland Army:* Yet in the Counties of *Sutherland* and *Strathnaver,* in *Ross* and *Murray,* there might be, and have been a Force raised to Defend the Settlement of State and Church, which was a Terrour to its enemies; and many there are in other Counties of the *North,* who are of contrary Inclinations to his Church. Yea it is found, that many of the *Northern* Ministers who had gone along with Episcopacy, and these the men of best Parts and most Soberness among them, are willing to joyn with the Presbyterians: who on their part, are ready to receive them that are so qualified. Another proof of his Assertion, I cannot forbear to smile at, being an instance of the vanity of his mind: He *had Preached to the Satisfaction of the Auditors* (it seems others have been wanting to praise his Gifts, and therefore he must even do it himself) *and read Service, and the Gentry Caressed him, and the People shewed him Respect when they met him: They did not abhor him nor his way of Religion.* His conclusion falleth short of the thing that was to be proved. For there are many Men (and may be not a few in *Scotland*) who have little Abhorrence of any false way in Religion, and as little Zeal for the Right way. I doubt not that many Protestants did lately carry Civility toward *Popish Priests,* must they therefore like that way? Neither can what he alledgeth infer his Conclusion; for in our
Country,

Country, the Gentry are men of Breeding, and use a great deal of Civility to Strangers, even when they do not like all their Principles and Practices. If Men of our way thought fit to use this Topick, they could prove most of *England* to be Presbyterians; where they have often Preached and had a greater following then ever he had in *Scotland*; and have been Civilly treated among the Gentry, who yet were not of their Principles, in the matter of Church Government. But such silly stuff is not fit to blot Paper with. The History that he adderth about the Magistrates of *Perth*, proveth no more, but that they are Enemies both to the Civil State and the Church, which every one knoweth. Yet they did soon after receive a Presbyterian Minister, (no *Cameronian*) into their Pulpit.

§. 8. A most gross mis-representation followeth, viz. *That at Edinburgh the Faction* (he meaneth the Presbyterians) *was so weak, that they were forced to send privately into the West for Assistance*. The truth of this matter is, About the time that the Convention of Estates was to sit down, a Design was discovered (framed by the Viscount of *Dundie* and others) to surprise and lease the Convention, and for this end had secretly got together, of King *James's* disbanded Souldiers, and others, about 2000 Strangers in *Edinburgh*; which occasioned those in the *West* to gather as many into *Edinburgh* to oppose them, and Secure the Convention. It is true, the Colledge of Justice (many of them, but not all) did Arm; and it is no wonder, for they were King *James's* Creatures, and their Places depended on him: But they were soon made to lay down their Arms; which is no argument of the weakness of the opposite Party. He giveth also a false Account of *Glasgow*, when he saith, *That the most Considerable, and of best Quality are well Affected* (i. e. in his Dialect) *Episcopal*. Some such there are, from whose Quality we will not derogate; but in the Town they are very few; and in the Country about, much fewer, most of the Gentry being such as he will call ill Affected Persons.

§. 9. He objecteth to himself, that if *the Presbyterians were so weak, how came they to prevail so much in the Parliament*, the cause of this he maketh to be, that *the Episcopal party having deep*

impressions of their Allegiance to King James, did not appear in the Election of members of the Convention and Parliament. Ans. 1. Here is some Ingenuity, with a Confession that their opposition to the present establishment of the State, and the Church go together. 2. If their concern for King James were so great, and they so strong, why did they not concern themselves in the Elections for his defence. It seems they love him and the Bishops, but will venture little for either. 3. It is well known that they made all the essays they were capable of, about the Elections, and carried them in some few places; but were overborn by the number of Voters in far the most Counties, and Burghs. But this Gentleman will say, what he thinketh doth make for him, whither true or false. He doth in what followeth most unjustly reproach the *Convention of Estates*: That they chused a Committee for Elections where no Episcopal man could carry it, tho the number of Electors were never so unequal nothing can be more unjustly averred: and it is the highest of Impudence and Sauciness, for a stranger thus to reproach the representative of a Nation, where he was so civilly treated, as himself confesseth. Another of his reproaches is, that many were allowed to sit in the Convention contrary to Law; and particularly some who were not inest in their Estates. If he had given instance, it could have been the more easily answered, but seeing he thought not fit to do so, oyr denial is a sufficient answer to his Affirmation. I never heard that any such sat in the Conyention, unless he mean of one or two who had been most unjustly forfeited in the late reign; and the Convention thought it not fit to debarre any man of his just right that had been unjustly taken from him. On this he saith, *most of the Nobility withdrew from the Convention and Parliament.* Ans. It is false that most withdrew, though some did; and they who did so withdraw, were found to be on the Plor which was after discovered for overturning the Government. So that it is evident that this Gentleman all along his discourse pleadeth more for overturning the Throne, than the present Government of the Church. This is confirmed by what followeth, viz That if Dundee had lived, no doubt but that he had changed the whole State of Affairs in this Nation. *Hæc libacius velit, et magno mercentur Atrida.* nothing but

but overturning of the State and Church will please him and his complices. And it is reckoned by them a Cross providence, that he was taken out of the way, who was like to be the chiet actor in that Scene. But for all this confidence it might have fallen out that *Dundie* might have lived, and yet the present Establishment continued, our confidence is built on a better foundation than such as *Dundie* was.

§. 10. Having mentioned the Viscount of *Dundie*, he telleth us (in the Vindication of his Rebellion) an ill made Story: it is, that *there was a design on foot to assassinate him, of which he complained to the Convention; and no notice was taken of it; though he repeated his complaints, and offered to prove the attempt: And being thus in hazard, and not protected, he went to the Highlands and took Arms against his Countrey.* This is purely a Forgerie, and misrepresentation. *Dundie* did indeed pretend hazard and made complaint, but they were so far from taking no notice of his complaint, that they examined such as he accused, but nothing could be found against them; but on the contrary it was evident that his design was to have them who from the west were come to Town to oppose his party, and Guard the Convention, sent away, on pretence of his being unsafe among them, that so he may compass his design above mentioned against the Convention, What remaineth of this letter, I shall not much insist upon, it being mainly a declaration against the State, and the present Parliament, which this Gentleman (according to his wonted Modesty) wisheth to be dissolved and another called, from which he promiseth a redress of all these things that he thinketh to be grievances: And indeed if we consider the strain of his letter, we may conclude; that from it he expecteth an utter overturning of the present settlement both of the Church, and of the State, and all this he proposeth to an English Lord (to whom his letter is directed) hoping that thence may come that which he counteth a deliverance. Others hope that the Lord will preserve what he hath wrought for the Nation, and for the Church in it, either by this Parliament, or by another, or by what means he seeth fit. He mentions a great many things that he and his Party wonder at; which are no wonder to thinking men in the Nation,

tion, but there is a sort of men who wonder at all things, one of these wonders is, *how the King can be fond of this Parliament, which denieth him a Sovereign interest in what is debateable in Parliament, which is an eminent branch of his prerogative.* I pretend to no skill in State Affairs, as this military Chaplain doth: but wise men among us look on the constitution of the *Lords of the Articles* (which is no doubt what he here aimeth at) as an innovation (I mean, considering that Committee with the power that it was lately scrwed up to) as a destroying all libertie of Parliaments. And the King (who best knoweth his own Prerogative) with the Parliament, have happily composed this difference; which some managed as a device to break them.

§ 11. His next wonder is, *that the Parliament hath given the King no money, notwithstanding of the great necessity of his Affairs.* What was done when this Gentleman was pleased in his Letter to Criticise on our Affairs, which lay out of his way, I know not: but it is well known that the Scottish Parliaments hath been as liberal in assisting the King with Money, as the Nation was able to beare. His next wonder is, *How Presbyterie can sute Monarchy in the State, and that One Ruler should give Encouragement to the setting up of many.* Ignorance is the cause of wondring. We know how well these two Governments of Church and State have suted on another many ages, since this Nation was Protestant, and before it was Popish, as I have elsewhere made it appear; and surely, if the Argument have any weight, it will prove that Monarchy (and consequently Popery) must be in all these Churches where a King ruleth the Nation, which, I hope Protestants will not yeild, whatever may be the Sentiments of this Gentleman, and his high flown Church-men. I ask him, are not Bishops Rulers, and many Rulers, in the Church? Let him then answer his own doubt: How is Episcopacy consistent with one Ruler in the State. And indeed this Argument stricketh at the root of Church Government, of whatever Form it be, and brings in pure *Eraastianism*. It is no rare thing to see contrary Inferences drawn from a false Position. Is it any wonder that many Rulers in the Church should well sute with one Supreme Ruler in the State, while these Governments have such different

ferent Originals : The one is from God, as King of the World ; the other from Christ as King of his Church : They are about most different Objects, the one about the Affairs of the World, the other about the concerns of Mens Souls : They are exercised in different wayes; the one by Officers of Mans devising, the other by Officers of Christs Institution. The one Inflicting Corporal or Worldly Punishments, the other Spiritual Censures only; especially while the Church Rulers are far from pleading exemption from the Jurisdiction of the Civil Magistrate, which is our Profession and Practice. This Gentleman might, with the same pretext of reason, have said, That he wondereth how Christ could pretend to have a Kingdom, and yet say, *That his Kingdom is not of this World*. Another of his wonders is a groundless mistake, it is, *How Men should be turned out for not Praying for King William and Queen Mary by Name; when the Intruders* (so he is pleased to call the Presbyterians) *refused to do it* : This is a gross Calumny, for Presbyterians generally did it : And if one or two in the Nation did it not, let him shew that they were complained of, and yet escaped Censure : And if at any time they did not Name the King and Queen, they used such Circumlocutions as were sufficiently Intelligible : Whereas the other party rather gave ground to think that they meant King *James* and His Queen : His next wonder doth indeed fill us with wonder, that he should think strange of it : it is, *That they who in this complied, yet were put out on some other Libel*. As if Praying for the King and Queen could atone all the Crimes of a Minister, tho' he were a Drunkard, Swearer, &c. If any be put out on Insufficient Lybels and their Grievances not Redressed, let them challenge us, but that some are put out on other Libels, even tho' they can comply with the Times, is not to be wondered at.

§ 12. It is *non causa pro causa*, that he alledgeth: the reason why they had to that time made no Address to the King, was, because their Enemies had his Majesties Eare : I hope the Presbyterians have not lost that Favour with His Majesty; tho' now these Gentlemen have made, yea multiplied, their Addresses : But it is evident, That such Addresses were never thought on, till the Success of His Majesties Arms in *Ireland*, and in the *Highlands* of

of Scotland, did a little damp their Hopes from King James. He hath not yet done with wondering. It is wondered *That the Church of England doth not Interpose for them, since the violent Party in Scotland will influence the Discontented in England: For they are Sworn by their Covenant to Reform England upon their Model.* He needed not wonder at this: For some of the Church of England have meddled far beyond their Line in our Affairs: Though we be far from Interposing in any of theirs. What we are bound to by the Covenant is, not to Reform them, but to concur with them when lawfully called, to advance Reformation; And it is far from our Thoughts to go beyond that Boundary, in being concerned in their Affairs; We wish their Reformation, but leave the managing of it to themselves. What followeth concerning the Clergy, we are little concerned in: We wish they were better then they are, we never thought them all Scandalous: But we know many are, and none shall suffer by us on that Head, but they who are made appear to be manifestly and grossly such. I shall observe but one thing more in this Letter, and dismiss it. It is a palpable and most foul Untruth, *viz.* That where but one single Dissenter is in a Parish. tho' all the rest of the Parish be for the Minister, it is a sufficient reason to eject him; and he giveth instances in the Parishes of *Mousgard* (a place not known here) *Colington, Kirknewtown, and Kirklistoun.* Never any Allegation was more injurious and false; yea the contrary is dayly practised, that men are continued where the far greatest part of the Parish are Dissenters. It is true some in that Case have accepted of a Call to another place, where they might do more Good, and have more Peace, but never any was deprived on that Account. For *Kirklistoun*, I know the falsehood of what he asserteth; Not above sixteen in that great Parish did ever hear Mr. *McKenzie*, the Minister there, and he had seldom Preached in that Church, and his admission to that Church was most irregular even according to the Episcopal way: And on these grounds the Assembly did not depose him, only declared him not to be Minister in that place; but left him in a capacity to be called to any other Church.

Ans.

Answer to the Second Letter.

THis letter is mostly Historical; but such a parcel of false and Disingenuous History it containeth, as is not easily Parallal-ed elsewhere. We desire nothing more then what he would have us expect, *An account of the State of things among us which may set things in their true Light*: For then we are perswaded the World will be convinced that our Representations are neither unjust, nor Calumnious, nor partial. He gives h pag. 1, a most unjust account of the unities that, he saith, was between Presbyterians and the Episcopal party. While he saith *that all Scots men were Generally of one Communion, and that the Presbyterians (except the Cameronians) had returned to the Episcopal Church, and were become hearers and many Communicators with her: That there was no separate meetings kept, at least publickly, but very rarely*. This I say is most false: For tho' never any of the Presbyterians would directly, nor undirectly, own Episcopal Government; yet many of the more sober and Intelligent among them did not think it unlawful to hear them occasionally who had complied with Episcopacy; yet they chused rather to hear their own Lawful Pastors, tho' driven into Corners, then these unfaithful men; and not only so, but there were many Thousands, beside Cameronians who would never hear them: and that many (who when they had occasion to hear others, made use of that opportunity) did go to hear these men when their liberty of hearing others was taken away, it is no wonder. Yet this practice was far less General than he saith, and meetings of Non conformists were not so rare (for all the horrid persecution that they were under) as he would make us believe: many, who were no Cameronians, kept up their meetings: tho' I confess it was no wonder that their meetings were not publick, when they were by such Barbarous Persecutions driven unto Corners; and if some under the heat of Persecution stretched their Consciences to comply, it is nothing but that which hath been common among men of Infirmities.

§ 2. Another falshood is, that the partie which was then treated severely, was only the Cameronians: Whereas tho' they had their

D

share

share of the persecution, yet other Presbyterians were most cruelly dealt with; and it was observed, that, indeed, the spite of his party appeared most against the most sober of the Presbyterians, as being the persons most capable to do them hurt. It is also false that *it was the severity used against them only, that was complained of in the Prince of Orange's Declaration; and in the Scotch Inquisition*, one of which papers (but which of them no man can know by his words, and may be such ambiguity hath been designed) he callerh *a most Scurrilous pamphlet*. It is also most false and Calumnious, that all Presbyterians in Scotland were of one principle, only the Cameronians were more Ingenuous: For the sober Presbyterians did alwayes condemn many both principles and practises of that party: Such as that *Magistrats and Ministers fall, Ipso facto, from their Authority, respective, and stations, when they are guilty of mismanagements.* and that *private persons may treat them as such, without a Sentence of State or Church*, That the rest of the Presbyterians condemned the Cameronians for keeping up their Meetings, is also an untruth, for they also kept up meetings, but they condemned them for the manner of their meeting; with such contempt of, & bidding defiance to the Authority of the Magistrate. He giveth a general account of *Argyls Invasion*: But the ground of the Presbyterians not joyning with him he misrepresenteth. It was not they, but an irritated party among them who had been provoked by the most desperate hardships, and pinching necessities, who had smarted for other interprizes of that Nature; The General and dark account he giveth of the *concert made at London, by some of the State, and some Bishops, about taking off the Penal Laws*, we can make no Judgment of, till that fuller account be given of it, that he giveth us hope of; but this we know, that the result of it was, these men did what they could for raking away the penal Laws that were against Papists, tho that attempt succeeded not in the Episcopal Parliaments, neither did we ever think that all, especially of the Gentry, and other Members of Parliament, who went along with Episcopacy while it had Law for it, were inclin'd to Popery.

§. 3. He doth most injuriously charge the dissenters, with mak-

making a Schisme, after that abovementioned imaginary union that he had talked of: And that by first refusing, and then accepting of the Toleration granted by King James, which was founded on the dispensing Power, and after a great deal of pains to fix some guilt on them in that matter, he concludeth, that both the declarations that came out about that Indulgence, being materially the same, in pursuance of the same design, and both owning the Kings absolute dispensing power, they were as guilty in using their liberty on the last declaration, as if they had done that on the first. For Answ. 1. Let his Friends reconcile him to himself in saying the two Declarations were materially the same, and yet that the one required an Oath of them who had liberty of it, and the other not so. 2 It is well known that the Presbyterians would never meddle with that liberty, till it was so contrived as might neither engage them to own the dispensing power, nor to any other unlawful Act: For such a power being asserted in the Declaration, doth no way infer their owning of that power by their using the liberty granted them, after it had been unjustly withheld from them; and which was their due by a grant from Christ in the Gospel. What could prompt this Author to Affirm, that *the Presbyterians were moved at last to use the liberty granted, because they could no longer be disobedient to the Divine Providence, and that according to their Divinity, Providential occurrences make a considerable part of the rule of Faith and manners*. I leave it to others to guess. For none are more remote from such principles, then Presbyterians. He next undertaketh to prove that Presbyterians did not separate from them (he meaneth, make use of the liberty granted them) on any principle of Conscience. If this be well proved, it will give a deep wound to our interest, from their continuing in Communion with the Episcopalians some years before the liberty, and many some months after. Answ. His Arguments 1st are, This Communion was nothing else but hearing them when they could get none else to hear, which many, yea, most Presbyterians never scrupled; but let him tell us if all that time, they ever owned these men for their Lawful Pastors, or thought it duty to forsake them whom they had owned as such, to cleave to these. Or that they ever countenanced the Government,

or discipline of the Church, which was exercised under Bishops, and by their Authority. If they had done so, it had not consisted with Conscience to separate from them on occasion of a liberty granted: but if otherwise, it doth clearly consist with leaving them for Conscience sake: Because their scruple was not simply about hearing, but about forsaking their Lawful Pastors, and owning those others as their Pastors, and their Church Government as Christs discipline, Arg. 2. *While they continued with us they acknowledged that their Consciences allowed them.* Ans. And well they might, on the grounds already given: But the fundamental mistake, on which all his reasonings are built, is, that he takes such occasional hearing of a Minister to be the exercise of that Church Communion that fixed members of a Congregation have with that Church. Argument 3. *Many thanked God that they were reconciled to us, and frequently protested, all the World should never again engage them in the Schism.* Ans. He wisely concealeth their names (tho' he saith he can tell them) least they should contract him: but that which enervateh his Argument, is, that he inferreth the practice of Presbyterians (which must be meant of all, or most) from that of many: and he is not pleased to tell us how many they were, two or three, to do so were many, and too many, and I confesse such as said so, and yet did otherwise, did not Act Conscieniously: But I am perswaded not one of a Thousand of them that were, from a principle, Presbyterians, were guilty of such juggling; what ever some might do, who (from other motives then Conscience) owned that way; in whose Actions we are no wayes concerned, What he calleth Schism, we say, they are not engaged in, who went to the meetings, but they who had departed from the good old wayes of the Gospel Church, and the Church of Scotland: a deviation from whose courses, Presbyterians could not own. Arg. 4. *Some of the ablest Preachers, a few Weeks before, said they would never embrace that Toleration, and that they resolved never to Preach more.* Ans. I have the Charity to think that this is a falshood, that is too gross to be uttered by a Christian; but the Author might have consulted his Credit, by informing us, who these able Men were, if any such were, I doubt they were neither Able.

Able nor Honest: And I am sure, if they were known they would be abhorred by Presbyterians. Arg. 5th. *Some, even after the 2d. Edition of the Toleration, continued in their Resolution not to engage in it, and it cost their Brethren much pains to prevail with them.* Ans. They who have considered his above mentioned assertions, may easily know how to believe this: For my part, I believe not one word of it, save that there were some men so unreasonable as to be shie of accepting any Liberty granted by the Magistrate, which was far from the general Sentiment of Presbyterians. A 6th. Argument he useth, *There could be no Conscience in this matter, seeing we had no sinful condition in our Communion, we agree with them in Doctrine, the Administration of Sacraments, and have Ordination which is valid; and our main difference is about the Doxology, Lords Prayer, and the Belief rehearsed at Baptism.* Ans. For the first of these, We deny it, for it is sinful to subject to Episcopal Government; and without this no man could be of their Communion: That is, subject to all the Ordinances among them. Again, tho' none of these were; removing our Faithful Pastors, and setting Intruders over us, did warrant us to wait on the Ministry of the former, and not on that of the later. That any separated meerly on account of the Doxology, Lords Prayer, and Belief, I know not; tho' many would not use them as his Church did.

§. 4. He tells us next, of the *wonderfull encrease of Meetings, and Meeting houses*, which was very true, but not well consistent with the account he had but now given of the Disposition of the Nonconformists to comply with the Episcopal way. It is not usual for a Nation to be Born in one Day: But it sufficiently sheweth how the Generality of the Nation, who do much concern themselves in Religion, are inclined; that many in the *West* went to the Meetings we deny not; but that few went else where, should not be insinuated. His Branding them with *Fanaticism*, is expressive of the Spite against them that his Party is eminent for; but hath neither Truth nor Charity, to warrant it: For the Men of that way, will vie with any in the Nation for Sobriety and Soundness in the Faith, and for Ability to give a rational Account of what they

they hold. But what followeth, of the Cause he assigneth for this concurrence to the Meetings, is false, (to say no worse of it) in all the parts of it: Never were men farther from *Compulsion* than they were in this matter. Yea it can be made appear (which he doth not so much as pretend to for what he Affirmeth) that many were restrained from the Meetings, by the power of ill affected Noble men and Gentle men. But it is not fit to rake into this matter; but to forget what caused Differences, that we may now unite in one good way. He seemeth, p: 12. to ridicule the Presbyterians grateful *adrefs to King James*, and *profession of Loyaltie to him*, on occasion of the libertie that he granted them. But I gladly would know by what Topick either of these can be condemned: They gave Thanks for restoring them to their just Right, which had been unjustly taken from them; they professed, and practised Loyalty towards their Lawful Sovereign; tho' of a different Religion from them: And though they had Jealousies of Designs on foot, to ruine their Religion, and them: While his Royal Authority was not taken away by the Nation; They as private Men ought not to question it: That *nothing was spoken in Meeting houses against Popery*, is most false. The Preachers there, I confels, neither then did, nor now do, make Controversies the constant subject of their Sermons: Yet are at pains both in Sermons, and Catechising, to clear the Truth against all the Errours of *Popery*. But their main Work is to deal with the Souls of the People, about these things that do most nearly concern their eternal Interest, to make them know themselves, and God in Christ, and Salvation through him. For they consider that the surest way to preserve from Errour, is not only to make them know the difference between it and Truth; but to get them to be truly concerned about their Souls, and seriously Religious. To the falsehood of what he affirmeth, he addeth Spite, in enumerating the Causes to which he is pleased to impure their supposed Silence against *Popery*. Not one of them all hath Truth or Reality in them: Their *Respect to Papists*, *their influence from the Court*, are Reflections which I will not brand with their due Name: Their ignorance of these Controversies, is an Allegation so Impudent that no man that is not blinded with Rage and

and Malice, could be guilty of. The *Cant* (that is the word when such men as he would Ridicule what ever looketh like serious Religion) which he saith, *They use against Prelacy and Malignancy, and about King Jesus, and the Gospel being banished*; Is asserted, not because it is so, but because it is a fine Device to Defame. Nothing is more rare in our Pulpits, then meddling with the late Controversies, which now we would have to be buried; And when they fall in, they are discoursed Argumentatively; and it any, at any time, do otherwise, that is not to be charged on all. There is no Party among whom some Indiscretion doth not appear in the conduct of some Men

§ 5 His next effort is, a Saryre against the Prince of Orange's Declaration for Scotland: And he fixeth the Original of their Persecutions that he complaineth of, on it: He Characterizeth it as *Down right Presbyterian*. He taxeth the Presbyterian Nobility and Gentry's going to London to wait on his Highness: And confesseth them to be the chief persons who (*upon His Majesties retirement*, (so he termeth that which the Parliament called K. James's Abdicating the Government) did confer the Government of this Kingdom on the Prince. This paragraph is a sufficient evidence of the Temper of this Author, and of those for whom he pleadeth: And yet they have now the Brow to make Addresses to King William, full of the highest Assertions of their Loyalty both past and present. But they who knew their way, don't believe any such Professions: And they who read this Book will, I hope, be as far from giving Credit to them. He now (*page 14.*) beginneth to tell us of their Sufferings *And what horrid Barbarities were used against them*: And is so kind to his Countrey, as to be *sparing in this Relation. lest he should thereby breed a disgust at his native Countrey*. This is shamefull Hypocrisy, twisted with Malice: For I hope it will be found, as we proceed, that his big Expressions about their Sufferings will dwindle into Flea-bits, in comparison of the Bloody Lashes that others suffered, not long before, from Men of his Tribe: Which I mention not here to excuse, nor extenuate, any irregular Course that some took, nor to plead for retribution to his Parry: We had rather suffer ten Wrongs, than do

one

one. It will be found that his Party did indeed expose the Nation to the Reproach of Barbarity, and Persecuting their Brethren: So he doth what in him lyeth to bring the same again upon the Nation, by his horrid Lyes, aggravating of things, and Misrepresentations. Before he come to his particular Stories of that which he calleth, *The Persecution of the Clergy*; He Prefaceth three things, to render these Passages more odious. The 1st. is, *The opportunity that was given for it by King James's Forces being at that time called in to England; to oppose the Prince of Orange, who sometime before that, had Landed in England: And the Council at that time dissolved of it self, so that, saith he, in effect, the Nation was without Government.* Whatever improvement he may make of this Remark, it may be of some use to us: For it is hence evident (as it is in it self well known,) That it was by Force, and not the Submission, or Affection, the Call or Approbation of the People, who should have been their Charge, that his Party enjoyed their Ministry, or any Exercise of it: And indeed, an Army was, for many years, kept up in time of Peace, to force people to come to hear them. Another thing that I here infer is, That King James's Interest, and that of the Prelatick Clergy, were Embarked together; as are King William's and that of Presbyterians. A 3^d Inference is, That it being an *Interregnum*, when there was no Government, Tumults and Disorders, though never to be approved, yet are not so much to be wondered at: And indeed, considering our Circumstances (after to be Noted) it is a wonder that they had no sader Effects. There are Men in the World who being so provoked as that People was, and without restraint from Government, would have avenged themselves on their Bloody Persecutors at another rate. But, as we are sorry that there were such tumultuous Actings, so we Bless the Lord that they had no worse Effects. The 2. thing that he premiseth is, *The story of a Massacre by an Irish Armie, said to be landed at Kirkcubright: which he Fancieth to be a device of the Presbyterians; and industriously spread by them to be a Collour for disarming the rest of the Countrey.* How that Story arose we are yet in the Dark, I hope his imagination is not sufficient to fix it on the Presbyterians: We know in such a time of Hurrie, Fear,

Fear and Confusion, with which the minds of all sorts were then filled, such reports as to rise without design or grounds: If any did devise such a tale, they deserve severe punishment. His 3 remarks is on the day that the rabbling of Ministers was set on Foot, which he saith, was concerted to be on Christmas day: on which many parties, in several Corners, got together about that Work: And this Circumstance he tragically appeareth; *It being a day which brought joy to all People; which was once celebrated by the Court of Heaven; which the Christian Church ever since hath solemnized* and let us remark a few things on this fine *Notion*, (on which this Author seemeth to value himself not a little) 1. I doubt of the matter of Fact, in this Circumstance, it is like we should have heard of it, if it had been so. 2. That the day was chosen, or concerted, I as much doubt, 3^d, That the day was so celebrated as he saith, is ridiculous to assert, did the Court of Heaven keep the anniversary day? That the Church in all ages keep it, is said without Book; tho' that Institution is very ancient. I know the birth of Christ was celebrated by the Heavenly Host and we celebrate it in our thankful acknowledgments of it, as the greatest of Mercies: But that either Christ was born on *December, 25.* or the Heavenly Host did that day bring the glad tidings of it to the Shepherds, or that any Anniversary day is to be kept by Gods appointment, on that account, *Quia Scriptum non Legimus, ideo Jussum non Credimus.*

§. 6. He cometh now, *page, 16.* To his particular Historical account of these horrid Persecutions which are above reported to be unparallelled, That even the *French Dragooning* cannot equal them: Before I consider them particularly, I observe a few things concerning them in General; which if impartially weighed may sufficiently stop the mouth of all the Clamour, and let the world see the temper of these men; and what Unmanly, as well as Unchristian shifts they use to buoy up their sinking cause, 1. What is here said to be done, is not imputable to the Presbyterians: More than the Drunkenness, Swearing, Whoredomes, Persecutions, that we charge many of that party with, are to be lookt on as the Crimes of all the Episcopalians: they were done by a few; not Ministers but

of the meanest of the people; they never were, nor are approved, but rather disliked and lamented, by the Body of the Presbyterians, who are as far from disorderly and violent Courses as any men are, and who think that a good cause needeth not the help of unwarrantable means, and that every man should keep within the bounds of his station: And that not the people, but the Magistrate and Church Authority in their several wayes, should rid the Church of bad and unfit Ministers, whatever reflections we have of the event *viz.* Freeing the Congregations from evil Ministers, yet we are far from applauding this manner of doing it. 2 The people who did these things were under the highest provocations imaginable, to do what they did; yea to have proceeded to farther severities, which we Rejoyce that they were with-held from (We hope by some measure of the awe of God upon them) for the Ministers had been not only intruded on the People without their Choice and consent, and were the mean of depriving them of such Gospel Administrations as they highly valued; but they were the chief Instruments of most horrid Persecutions and Barbarities, that, that poor People and their Relations, who lost their lives by that persecution, had long and heavily groaned under: as will appear in the following discourses, and as I hope shall be shewed in a more full account of these matters. *Oppression maketh a wise man mad.* It is no wonder then, that it causes them rush into some practises which cannot be defended, who are neither so wise, nor so good as they should be, 3. These things were acted in an *Interregnum*: When we had no Civil, nor Church Government. When one King was removed, and another not yet set up: and this poor oppressed and enraged People were chafed in their minds: they had now power (I mean *Potentiam, non potestatem*) to shake off their unsupportable yolk, there was no orderly course for bringing that about, which either was then practicable, or that they could, in those circumstances, have the prospect of: and therefore, tho' it was not allowable, yet it was not to be wondered at, that they relieved themselves, when they saw none else who would or could do it. 4 The Histories that he here bringeth are partly Lyes, partly unjust and unfair representations of truth: and if all were true, can no way amount to such a horrid

rid and General persecution as he speaketh of: So that indeed the whole of his account is Clamour and obloquies, without any cause proportioned to such complaints.

§. 7. Let us now examine the matters of Fact, which he adduceth to make out the persecution that he chargeth the Presbyterians with The 1. Of them is concerning Mr, *Gabriel Russel Minister at Govan, whom some of his own Parish Assailed (to several of whom he had done Kindnesses) Beat his wife and Daughter and himself, so inhumanely that it had almost cost him his life: carried off the Poores Box and other utencils of the Church, and threatened him with worse Treatment, if he should preach any more there.* To this I oppose the truth of this story as it is attested by the Subscriptions of nine Persons who were present. That there being great Confusion like to be in the Countrey, they feared the Church Goods might be carried away: They went peacably, and demanded them, offering sufficient security that they should be safely kept and restored to them who should be concerned This Mr, *Russel* and his wife (who both were Drunk as they used often to be) not only refused, but gave the men very opprobrious and provocking Language: They essaying to lift the Box in which the Poores money was kept, Mr, *Russel* setting his foot on it, and his wife sitting down on it, they with all renderness lifted her up, and carried away the Box; but before they went out of the house, they got the Key and secured what was in the Box. Mr, *Russel* roared, and beat them with hands and feet: but they utterly deny that any of them did beat either him or his Wife: yea, ere they parted from his house, they asked if any thing was wanting, and they could be charged with nothing. This is attested by the Subscriptions of *John Murdoch, William Cowan, Zacharias Maxwell, John Keith, John Hill, Robert Burnside Andrew Shiels, John James Hill*, The next History concerneth Mr. *Finnie Minister at Cathcart: whose wife and 4 or 5 small Children, they thrust out of Doors at Midnight, tho' it was a most Vebement Frost. Threw out all his Furniture, and by much intreatie suffered his Wife and Children to have lodging in the stable, without a fire; The Children fell sick there-after, The truth o. this matter* (as attested by *Robert Jamison,*

David Park, William Coups, All living near to Mr. Fimmies house) is, there being that night an alarm, as if the French and Irish had landed at *Greenock*, all the Countrey got together in Arms: When the Alarm was found to be false, the parish of Cathcart (tho' the Gentlemen had desired them to go home, and be in readiness if there should be need) hearing the *Prince of Oranges Manifesto* was to be proclaimed at *Glasgow*, went thither, and assisted at the Solemnity, and returning with Joy, made Bonfires in several parts of the Parish; and at Mr. Fimmies house (he being abroad) made a Bonfire before the Barn Door, of his Coals: some of them, who had been greatly injured by Mr. Fimmie went into the House, offered Violence to no Person, only desired his Wife to withdraw; which she did till they were gone, which was about eight or nine a Clock at night: when she returned to her house and stayed in it for a considerable time, and left it of her own accord, without compulsion, I hope the Reader by comparing these two accounts of the matter, may see how a story may be altered by the right or wrong telling of it; yet, I am far from approving what they did: but I am sure it is not like the *French Dragoning*.

§ 8. The third Story is of *Mr. Boyd at Carmanock, whose Family, he saith, was as rudely treated: And the like was done in many other places.* This general we cannot answer: He not being pleased to mention particulars, but that this Gentleman should give these for instances of incredible Barbarities (as here he is pleased to call them) may help us to understand his words; and to put a softer sense on them than they bear. For it is evident that in this cause, his words are full of monstrous Hyperbolies, if not of plain Forgeries: The Parish of *Carmanock* had their own former Pastor among them, *Mr. Boyd* had been a Cruel Persecutor of some of them, by causing some to be Imprisoned, forcing others to flee, and wander for several Months, they peaceably desired his Family to remove, which they did; leaving only some Lumber in the House, they expected several Months till that also should be taken away; which not being done, and finding that the Parliament had made an Act, for the Old Presbyterian Ministers, who had been cast out, to return to their Charges: They took out
 what

what remained in the Ministers House, and committed it to the keeping of some of Mr. *Boyd's* Friends, till he should send for it: And this, that they might repair the House for their own Minister: All this is attested *May 12. 1690.* By *Francis Park, James Parker, Archibald Park, John Smith, Matthew Park, William Baird.* Mr. *Robert Bell* Minister at *Kilmarnock* is the next instance of the Persecutions complained of, *Whom they kepted bare Headed, four or five hours in a Frosty day; caused his own Sexton tear his Gown in pieces from his Shoulders: Burnt the English Liturgy, which they found in his Pocket: And that with much Ceremony, at the Market Cross.* This same Story we have at great length in the 2d Book that I have to Answer: Called, *The Case of the Present Afflicted Clergy.* Which I shall here consider to prevent Repetition. We are told of Abuses done to Mr. *Bell*, by a party of the Presbyterians now in Arms in Scotland: How they took him going to *Riccartoun*; made him put off his Hat, called him *Rogue*, and *Rascal*; Said they did these things by the Rule and Law of the Solemn League and Covenant: And other such Speeches they used, that they carried him Prisoner to *Kilmarnock*; that the *Laird* of *Bridge-house* by the way reproved them for their illegal Acting, willed them to leave these men to the Parliament now to be assembled by the Prince of Orange; that they answered they would not adhere to the Prince of Orange, nor the Law of the Kingdom, farther than the Solemn League and Covenant was fulfilled and prosecuted by both; that when they came near the Town they made the Minister pluck off his Hat, threatened to throw him into the River, that they met the Body of their party, who at the Market-Cross had discharged the Minister to Preach any more; That they reproached the Church of England, carried him to his House, where they got from him a Common Prayer Book: Then carried him to the Market place, where after some Opprobrious Speeches against him, and the Churches of England and Scotland, they burnt the Book, holding it up on the point of a Pike, while it was burning; they asked if he were an Episcopal Prelate, Man, and of the Communion of the Church of England and Scotland, which he owned. Then they Tore his Gown, requir'd him not to Preach any more, which he would not promise.

this

This is all that is material in that long Narration, and is signed at *Glasgow January 8. 1689. Robert Bell* In answer to all this, I shall give the Reader a Breviate, which is attested by many persons in that Parish of Worth and Credit, whose Names shall be subjoyned. They observe his flattering Insinuations on the Church of *England*, and his most disingenuous Imputations, as if these things had done by the *Presbyterians*: Whereas his own Conscience hath extorted from him, in private Discourse, a clearing of that Party from such principles or practises. They take notice of his small proficiency at the Colledge of *Glasgow*, witnessed by his Masters, and several Students: That being some time at *Oxford*, at his return, he was Jealousd at *London* and elsewhere, by all good Protestants, who shunned his Converse: Yet, by the means of the Archbishop of *Glasgow*, he was planted at *Kilwinning*: Where he Preached but one Lords Day. Then got into *Kilmarnock* by Simoniackal dealings with the Patron, his Father giving a Bond for two Thousand Merks: And he making Exchange of the Glebe: During his being Minister there, he Preached seldom, residing mostly at *Glasgow*, 16 Miles distant: Spending his time in Whistling, Singing, Carding, Drinking, and the like. About this time, a Liberty being granted to *Presbyterians*, The Parish had recalled their Old Minister, Mr. *James Rowat*, and called to his assistance Mr. *James Osburn*, and built a Meeting-house, where the whole Parish frequented: So that never above 12 of that Parish (consisting of 2500 Persons of Age to be Catechised) did hear Mr. *Bell*: They shew farther that among that whole Party who so treated Mr. *Bell*, there was not one person that belonged to the Parish of *Kilmarnock*, save one poor young man; but that some of the Parish who never owned Mr. *Bell* as their Minister, yet did deal earnestly with the party that molested him to desist from their course; but they were in no Case to hinder them by force? Both because they were surpris'd by this Tumult, and because they had been frequently Disarmed through the Jealousies of the former Government. And the Party consisted of 200 well Armed, and Resolute men, They affirm further, That the Armed party were as much Enemies to the *Presbyterian* Ministers in the Meeting-houses

houses, as to the Episcopalians; calling them Apostates, and Preachers of the Duke of York's Gospel: With many other unsavory Expressions: And that they had divers Consultations about the doing the same Indignities to them, that they did to the Episcopal Clergy: And that particularly they did threaten Mr. Osburn, if he did not depart thence. At the same time they fixed a Paper on the Meeting-house at Irwin, threatening to burn it. Further, tho' they cannot evince the falshood of all that is here alledged; yet they can prove some things (where they were ear and eye Witnesses) that they are false; from which the Credibility of what they saw not nor heard, may be guessed at: As that the Service Book was lifted up on the end of a Pike: There was not a Pike among all that Rable, that it was done with Shouts and Acclamations is also false, as also it is false that any such words were spoken, as, *Down with the Idolatry of the Church of England and Scotland*. And that he was questioned about the Church Government, is false; nothing was asked but if he owned Prelacy, to which he faintly replied, Yes, What is said of the Laird of Bridgehouse is incredible; For he never hath shewed such Respect to the Prince of Orange, nor to our Sovereign King William: But often Drinketh King James's Health, and hath often Caballed with Mr. Bell, especially when his Brother Mr. John Bell, and his Cousins Colin Bell, and Patrick Bell, were preparing for their Dublin Voyage; in which they were taken going with Supplies for the Irish Rebels there. These things are Attested by the Subscriptions of John Crawford of Crawfordland, Hugh Hunter, Robert Wright, John Paterfson, John Boyd, Alexander Muir, John Adam, Joseph Waugh, Robert Bankhead, John Miller, James Campbell, Andrew Taylor, John Tunahill, Matthew Duncan, John Tunahill, John Armour, William Robert Paterfson, I leave the Reader to make his own Judgment on these Stories, the one avouched by the person concerned, the other by so many unconcerned persons, and of known Integrity And to consider whether from this tale such Barbarity as is alledged be imputable to the Presbyterians.

§ 9. I now return to the first Book: The Authors next instance is, Mr. Simpson Minister at Galston, whom they caused to goe bare-

Bareheaded to the publickeſt place of the Village; and cauſed him put on his Morning Gown: (the Canonical Gown not being found) which they tore off him, and cauſed him wade through a River at one of the deepeſt places, and commanded him not to return: The Truth of the matter is, Mr. Robert Sympſon had violently Perſecuted ſeveral of the Pariſh; particularly he had cauſed George Lambe, a very old Man, Janet Lambe, the Wife of James Mill, who was very Infirm, and brought forth a Child ten dayes after, and James Lambe; to be carried on Cars (not being able to go) to Kilmar-nock by Lieutenant Collonel Buchan's Souldiers, and that for not coming to hear; ſome of their Friends in Reſentment of this, did in January, or February 1689. take Mr. Sympſon out of his Houſe, and Diſcourſed with him about an Hour, he being Uncovered, and put him through the Water of Irwin out of the Pariſh, but they neither rent his Gown, nor did other Injury to him. Theſe Perſons were Strangers, except ſome few of the Pariſh. This is atteſted by Hugh Hutcheſon Notar, Thomas Morten, John Adam. Next cometh on the ſtage Mr. Miller Miniſter at Cauder: he being abſent they rent his Gown, Harangued and Prayed before, and concluded with a volley of Shot; Concerning this I have received no Information but from what is ſaid, have cauſe to diſbelieve it: Next we have Mr. White Miniſter of Ballingtree, whom a Pedler beat on the Face with a Muſket for ſpeaking to him with his hat on his Head; thruſt at him with a Sword to the piercing of his Cloaths and ſkin; but it went no deeper, a throng being in the Roome, and the Actor of it at a diſtance. To this is answered, that the Pariſh had no hand in this, tho' he had beat ſome of them of good note, and had been injurious to ſeverals of them in his dealings. This is atteſted by Henry Mackbreath, James Morwat, Hugh Kennedy, Gilbert Macilvire, John Macqualter: all who have their Teſtimony from their Miniſter, that they are credible and famous Witneſſes. This is witneſſed by the ſame perſons; that whereas he accuſed the Presbyterians for Beating his Wife, that they never knew any to Beat his Wife except himſelf, which they have often heard and ſeen. Our next inſtance is Mr. Brown Miniſter at Kells in Galloway reſiding at Newtoun, whom in a Storm of Froſt and Snow, they carried

ried to the Market place about 4 a Clock in the Morning, tyed him to a Cart, set his Face to the Weather, where he had died, if a poor Woman had not cast Cloathes about him. The Truth of this Story is, that Mr. Brown being beastly Drunk at night, after a little sleep, went to his House at a distance from that Town, and returning in the Morning he times, was by the Guard taken for a Spie, who were informed that six or seven Men had presently gone through the River, supposed to be the Earl of Melford; and that they had inquired if my Lord was at Home: And were said to come by Mr. Browns House: On these grounds the Prison not being firm, they Bound him: This is Attested by Gilbert Gordon, and Lieutenant Kennedy. It is hard to justify this usage of any Man: But it is yet harder to impute this Indiscretion of Souldiers to the Presbyterians. Next we have Mr. Ross at Renfrew, whose Wife with her Infant they threw out the third day after she was brought to Bed. *Ans.* This Narration is so false, that neither Mr. Ross nor his Wife will own it: Mrs. Ross was 17 days after Child Birth before these men came to the House; they caused the Goods be removed without any Damage to them: And at the entreaty of some of the Town, suffered the Goods to be put into the House again: And Mr. Ross's Family lived peaceably in that House 16 Months after that time. But which is mainly to our purpose, the Presbyterian Minister at Renfrew, hearing of such Disorders elsewhere, had warned his Hearers against them: So that none of them had a hand in this Fact: But they who did it were Strangers, and such as joyned with no Presbyterian Meeting. All this is Attested by William Scot Baillie, William Scot Elder, William Armour Elder, John Reidman, Patrick Scot, John Jackson.

§. 10. Next he bringeth on the Stage Mr. Gutberie, Minister at Kier, whose Family, in a rainy day they turned out, tho' three of his Children were Sick; one of a Feaver, and two of the small Pox, and two of them died upon that Treatment. To this the persons after mentioned do Answer two things. 1. That he did extremely disoblige and provoke the Parish, not only by his Intrusion against the Will, both of the Gentry and the rest of the Parish; but also by informing against the People: Who by his means were severely

fined: He had a Hand in sending out Dragoons who killed four Men, and hanged them on a Tree for 18 days, at the Church of *Iron gray*: He beat *Bessie Smith* (he being on Horse back and she on foot) to the great effusion of Blood, and till she fell dead; and after returned to her and beat her, saying, *it would heal her*.

2. The People being so exasperate, threatned to cast him out of his House, he often promised to remove, but did it not: At last they cast out his Family, without doing hurt to any person, his Wife through peevishness would not go into another House, tho' earnestly invited by several persons, particularly the Mistres of *Water side*, *John Osburn's* Wife, and *John Hudstons* Wife: There was but one of her Children Sick at that time, who is still alive. The other two did not fall sick for eight Weeks after that time. This is Attested by *Charles Maxwell*, *John Hudleston*, *Thomas Hudleston*, *William Hastings*, *William Halliday*, *John Maxwell*, *John Osburn*, *John Waugh*, *John Hudleston*, *Thomas Mitchelson*, *John Pagan*, *John Grant*, *John Smith*, *William Waugh*, *W. D. James McGie*. His last instance is of *Mr. Skinner* at *Daly*, They frighted his Daughter, aged about 20, into a Fever, returning after 5 or 6 days, they turned her out of her Bed, pretending to search for Arms, so that she died raving. This is most false: There came indeed, some Persons to *Mr. Skinner's* House, knocked at the door, which was opened to them by these within: *Mr. Skinner* ask'd them, what they were come for? Was it to Fright him and his Family? They answered, they came only to Search for Arms: And that they would do no harm to him, nor to his Family: He told them, he had no Arms: And he commanded his Daughter, *Katharine Skinner*, to set Meat before them: After they had eaten, they went away without doing prejudice to any in the Family: After five or six days, they returned, and forbade *Mr. Skinner* to Preach any more at the Church of *Daly*: *Mr. Skinner's* Daughter, *Katharine*, was then Sick: One of them look'd into the Bed where she lay, and said, who lieth here: A woman who attended the Sick Person, answered, it is *Mr. Skinner's* Daughter, who is Sick. Upon which they all removed, without saying or doing any more. All this is Attested upon Oath, before the Barron Court of

Kils.

Kilbochen, held at *Halhil*, June 30. 1690. The Witnesses were, *Janet Dalrymple*, the Wife of *James Mackneben*, *Anna Abercrombey*, the Wife of *Andrew Neilson*: *Gilbert Mackennie* Servant to *Mr. Skinner*.

§ 11. The Author, as lifted up in his own conceit, with such full proof of his point, (as he fancieth) by these Stories that he hath told (tho' most disingenuously and falsely,) doth now page 18 Harangue upon the Disorders *That they contrived and raised at Glasgow, and at Edinburgh: Citations in Name of the Rable, to remove from Churches and Manses: And ibinketh it enough to his purpose, to tell the Person that he writeth to, that these were their common Methods, and that by such means, in a short time, more then 200 were thrust from their Churches and Dwellings, and all this can be Attested with the greatest Evidence.* It is not easie to Answer such loose Declamations: It is often observed, that some Mens confident Expressions run highest, when Truth and Reason is with them at the lowest: Yet some observes I shall make on this passage, which may make him ashamed of his Confidence. 1. That they raised, and much more that they contrived, Tumults, is an Impudent Calumny: For the Tumult at *Glasgow*, it was raised by his own Party, who were the Aggressors, and the Presbyterians did nothing but in their own Defence. But of it I shall here add no more, but refer the consideration of it till we come to Answer *The Case of the Afflicted Clergy, &c.* Where our Author doth more particularly give Account of it. 2. For the Tumults at *Edinburgh*, we know of none, but what was made by the Students at the Colledge there, in burning the Pope in Effigie, and defacing the Popish Chappel at the *Abbey of Holyroodhouse*: Few of these Actors were Presbyterians, tho' they were all Protestants; most of them were Episcopally inclined, and bred under Masters who were of that Profession; and that any Presbyterians who then, or since, had Authority in the State, or Church, did assist in contrivance or management of this matter, we do utterly deny. 3. If their were Citations in the name of the Rable (which we know nor and wish he had attempted to prove it) It was done by the Rable whose Actions we disclaim, and who were not of our Communion,

munion. 4. What he saith, that these were the Presbyterians Common methods, is as false as any thing he hath yet said; or as any thing that can be spoken; and if it be enough that he telleth his friend so, he hath found an easie way of perswading to the belief of whatever he pleaseth. How many were put out by the Rable we know not, but this we know, that most of them who went out, were put out by their own Consciences: For they deserted their charges without either sentence, threatening, or compulsion. 5. That all this can be attested, we deny; and bid him defiance, to bring halt the evidence for it that he vainly talketh of.

§ 12. He doth now, with all the little Rhetorical Artifices he is Master of, labour to make these things Credible to his Reader: By taking away what might be any ground of doubt about them. Wherefore, he undertaketh to shew, *That application was made to Magistrates, and no Redress; That they were not pure Rable who acted these things: That these Actors were easily controulable by Authority: That Nobles, Gentry, Ministers, had a Hand in these things; that they who suffered these things were men who deserved better Treatment.* Let us now attend to his proof of all these. He saith page 19. *That Applications were made to Peers who were Privy Counsellors, not gone to London:* But is not pleased to tell us who they were; that the Truth might be enquired into: Neither do we know that any Peer, to whom they made Address, was furnished either with Authority, or Strength sufficient to repress such Disorders, in that *Interregnum*, and time of Confusion: Every Peer had not Authority over the whole Nation. That these Peers were Privy Counsellors is false: For there were none such at that time in the Nation, The Council having dissolved themselves, and another not as yet being constituted. He next tells us of *Their sending private Accounts to London; but without success: because their Enemies (the Presbyterians) had many wayes defamed them, and called all their Letters Lyes, and Forgeries.* Here is *non causa pro causa*. The true reason why they then had no relief was: None at London had the Power to do what they designed, more then they had who were at Home. That the Presbyterians did misrepresent them is false: Let us see what was charged

on any of them, but what can be made appear. And if our party would have attempted such a thing, they had many of their own Party who were ready to believe what they wrote, and to improve it to their own advantage. That any matters of Fact (Rables or Tumuls) that were acted then in Scotland, were industriously concealed, or denied at London, by the Presbyterians: He doth affirm with as little Truth, as Honesty: Fain would he retort on us these Lying Methods that he and his Complices have followed: But we are beyond such Reproaches in the Conscience of all that know us, and do not hate us.

§. 13. He beginneth pag. 20, to give account of the *Prince of Oranges Declaration*, for keeping the peace, and how it was misregarded by the Presbyterians, and he telleth us of Dr. *Scots Message and Instructions from the deputies of seven Presbyteries* (where it is pleasant to see what pains he is at to Apologize to the Church of England for that odious name) and how *the good party* (to he calleth us *Ironice*) *contradicted all the accounts that they gave of things.* (If the Doctors History of things was of the same strain with what this Author giveth us, I hope the Reader will not wonder that he met with contradiction) *On this application the Princes Declaration came out, tho' not so full as the Dr. would have had it.* That he procured the Declaration, the Author Dreameth: the necessity of the thing required it, That two contending parties should be restrained from mutual Injuries, in an *Interregnum*, and time of confusion, was very sutable to that great Princes wisdom, and justice. As also that Dr. Scot and his party got not all their will, was but reason: The Presbyterians disobedience to the Princes declaration he proveth by three instances, The 1. Is, *the Tumult at Glasgow*: The true account of which I have already referred to another place. The 2. Is, *Mr. Little of Trailflat, about to repose his Pulpit, was assaulted by Women, who tore his Coat and Shirt off him, and had done so with his Breeches, but that he pleaded with them from their Modesty*: I have often said that we can no wayes be accountable for what was done by the Rable: They were none of ours, and little less unfriendly to us then to his party, which is particularly attested concerning them who did so use Mr. Little of Tinal or Trailflat

Trailflat

Trailflat, His 3 Instance: He quoteth some Men and Women, calling the *Princes Declaration* a *Sham*, and that they knew his *Highnesses Resolutions*. If he had pleased to tell us who said so, we could have enquired into the truth of what he alledgeth, and have judged by the quality of the Persons, what weight is to be laid on their words: If we should be at the pains to print all that the scum of his party faith, we might write volumes of matter, that would make them black enough, but withal it might make us ridiculous to the world: But that this Author should lay such stress on the Talk of Women, whom no body knoweth who they were, as thence to Fancy that they now have a discovery of the intrigue of Presbyterians, is no great Argument of his deep Judgment. He next telleth of an *Intrigue in the Princes Declaration* (for even his Highness, nor now when he is our Sovereign, cannot escape the lash of these mens Tongues and pens) *in commanding all to lay down Arms. save the Garisons, and the Town Company of Edinburgh*. It seems it grieves this man that K. James's forces must be disbanded, for I suppose he will not quarrel with disarming any of the Presbyterians. But surely here was no intrigue, but a plain design, that the two striving parties should not fall on each other in a war commenced by Authority: but that which piqueth him is, that *by this means the Colledge of Justice were forced to lay down their Arms, which he will have to be taken up by the Authority of the Magistrates of Edinburgh, and in defence of the Ministers of that City, on whom he alledgeth that the people were resolved to fall*. In answer to all this, I shall not derogate from the praises of that Honourable Society of Lawyers, and men about the Law, which he is pleased to give them. But,

1. It was not the Colledge of Justice, but some of them, who took Arms, some of the chief of them gave no countenance to that Action.
2. It is known that the members of that Society as then constituted were greatly opposite to the Revolution in the Civil State that then was *in fieri*, and therefore the disbanding of them seemed to be necessary for the peaceable conclusion of that matter,
3. Whether the Arming of the Colledge of Justice was by Authority of the Magistrats of *Edinburgh*, I shall not determine: But the Magistrates as then Constituted were all opposite to the Prince of *Orange*; and there-

therefore it was no wonder that any force raised by them should be by him disbanded. 4. That there was a design to fall on the Ministers of *Edinburgh*, or that the Colledge of Justice armed in their defence, is affirmed on no ground, and without any truth. It was rather on the same design on which the Viscount of *Dundie* had gathered Forces into the Town (of which above) and it was for opposing of them, and not assaulting the Ministers of *Edinburgh*, that the western Rable, (as he is pleased to call them) came to *Edinburgh*, viz. To defend the Convention of *Estates*, against the force that might have hindred their sitting and Acting. That the Colledge of Justice were quarrelled (tho' yet no punishment, nor other effect followed on it) for their taking Arms without Law was no wonder: That the Western Rable (as he calleth them) were not quarrelled, is as little wonder: For the one was a party of men that should have known the Law better then the other: the one did continue in Arms till they were forced to disband. Which the other did not.

6. 14. Our Authors next essay, p 23, is (according to his strain and temper) to nullifie the Convention of *Estates* as *being unduely constituted and consequentially that all that they did is of no force*, Which is at one Blow to dethrone their present Majesties, and to unsettle the present Establishment. To what other purpose can his remarks tend, of the absence of so many of the Nobility, the scruples of the best and most judicious of the Gentry of the Nation had about it, how thin the meetings of the smaller Burghs in many shires were at the Election, How industrious the Presbyterians were to get all Elected of their own gang, what methods were taken to impose on the simpler Members, what partiality was used about contraverted Elections. I have seen a time when talking at this rate, and by so doing striking at the root of the Government, would have cost one a severe Reprimand, then is a Paper refutation; but we have the advantage by this passage that the clamours against Presbyterians have the same Authors, and grounds, with these against the Government of the State, which I hope will make them to be otherwise understood, then if they had taken the Presbyterian Church alone for their party. After some Historical remarks on the

Con:

Convention (which I insist not on,) he saith that the *Rable* which had thrust out the *Ministers* were thanked by the *Convention*, tho' not under that reduplication. Tho' this is no effort of his spite against the Church, but against the State, yet I cannot but observe his Malice in it, for we deny that they were the men that put out the *Ministers*: & the thanks they had was for their zeal in defending the *Convention* from that opposite rable, I mean the 2000 men that the Viscount of Dundie and others had gathered together at *Edinburgh*, to have surprised the *Convention*, as was above shewed. When the hazard was over, they were with the thanks of the three Estates, dismissed to return to their several homes, and this was all the pay that they got, or were willing to receive, for their service. But he telleth us that this was done when the *Bishops*, many of the *Nobility* and not a few of the *Barrons*, had deserted the *House*; These big words have no more truth in them, but that all the *Bishops*, and some others of the *Convention*, who were Enemies to King *William*, went away, and would not assent to his being called to the *Throne*: these were the Clergies friends, being of the same Inclinations with themselves.

§. 15. He now, pag, 24, quarrelleth with the *Act of the Convention* April, 13, 1689, in which all were required to pray for King *William*, and Queen *Marry*. And to read that *Proclamation* in their Churches; and that the *Refusers* should be deprived of their Churches and Benefices: And that they who obeyed should be protected. From this he taketh occasion to digress very extravagantly, by recapitulating the proofs he had mentioned, that the rable were *Acted* by great men: Which I have answered: and by telling us some stories that he had heard (may be from some of his twatling Goslops) what the Viscount of *Stairs* did, and what the Earle of *Crawford* said, which he bringeth no shadow of Evidence for; and therefore is to be slighted. For what he alledgeth of the Earle of *Crawfords* writting Letters to the Rable to go on, even after April. 13. And of the Duke of *Hamiltons* producing one of these letters in Council. Ans This is a false Representation, and injurious to that Noble Earle; who did more for Suppressing the Disorders of the Rable than others did, or could do; and who acted with

with Justice and Moderation towards the Party, whose wayes he did not approve. The Truth of this Story is, The Minister of *Logie* was put out of his Church, he had made Complaint to the Council, who had his Case under consideration in order to do him Justice; mean while, Lieutenant Collonel *Ramsay* went from *Stirling* to *Logie* with a Party to Repossess the Minister by force of Arms, and that without any Warrant from Authority. The Earl hearing of this, and meeting occasionally with Lieutenant Collonel *Buchan*, told him how Irregular it was for *Ramsay* to interpose in a matter that was depending before the Council, and that nothing could excuse it, but that *Ramsay* was a Stranger, and understood not our Law, which doth not permit the Military Power to meddle in matters of controversy between Parties, except when they were employed by Authority to assist in the Execution of the Law. This *Buchan* wrote to *Ramsay*; and *Buchan*'s Letter was produced before the Council, where the Earl defended what he had said: That his Lo: wrote to the Rable, or to any person else, in this matter, is false. The man had little to write when he blotteth Paper with what he ascribed to Sir *John Monro* of *Foulis*, if all the Sarcasms thrown out against either Party should be Printed, we would do little else but make such Collections. It is one of this Authors doughty Arguments to prove the sufferings of the Clergy: Such a man jeered an Episcopal Minister as he passed by on the Street *Ergo*, the Suffering of the Clergy from the Presbyterians are worse than the *French Dragooning*. He objecteth, that *not one Presbyterian Minister hath been heard to condemn the Disorders of the Rable from the Pulpit*. *Ans*. The falshood of this I can testify *ex certa scientia*, Often we have condemned Peoples going out of their Line, and Prosecuring good ends by unwarrantable means, and commended Moderation, &c. And prevailed with them that are our Hearers: Tho' they whom he mainly chargeth, will take little notice of what we say. What he saith, that *the Rabling has been approved in the Pulpits of Edinburgh*, is more then I know, or can believe; unless if any be (which I know not) one or two imprudent Men, casually employed in these Pulpits, hath done so, as I know they have spoken sometimes to the Offence of their

Brethren: For what was spoken in the High Church of *Edinburgh*, Which he, according to his wonted respect to the established Law saith, *Is de Jure, the Bishops Cathedral. but De facto, a Presbyterian Meeting house*: That such shakings were the shakings of God, and without them the Church used not to be settled. I hope no intelligent Person will reckon these words an Approbation of the Rable: Nor will think that they import any more, than, that the Lord is pleased often to bring lovely Order out of Confusion, which in it self is very undesirable: as he sendeth Divisions, and maketh a good use of them, so doth he with Rabbling. Next he complaineth, that no Proclamation hath been issued out against them; but because he cannot but know the contrary, therefore he chargeth the State, that they have not put their Proclamation in the Form and Words that please him. This I observe only to put a note on this Authors seeking occasions of complaint, and his Sawciness, if not satisfied. But he telleth us, on the contrary, of *Two or Three Cameronian Regiments* (where as we never heard of any such save one, and of that the Officers and many of the Souldiers were men of Sober and sound Principles, but the Regiment had the fate to be so called) *who were Quartered in Perthshire and in Angus*, where should they be quartered but in these shires where many of the Inhabitants were Enemies to the State and daily renuning to the *Highland Army*, *That they were sent to persecute the Clergy, is most false*: Or that *that they did molest them*, more then is ordinary for Souldiers to do to them who are not of their way. And but very few instances, and in very few of these Souldiers, can be given. He designeth to ridicule them (but exposeth his own Folly, Malice, and silly Credulity) by a story that he *hath heard of their refusing obedience to their Officers in exercising, if they use often the same Words, because they are against set Forms*. Such a silly Forgery I should not have Noted (it being known no Regiment is better Disciplined, nor hath done better Service) if it were not to give the Reader occasion to observe the Spirit of our Adversaries, who lay hold on every Tattle they hear, to Reproach us, when they can find no better Arguments to disprove our way.

¶ 16. He further saileth at the Proclamation, April 13. saying, *That by it all the Deeds of the Rable are justified, and permission, and encouragement given to them to go on.* One would think this needeth clear proof, instead of which we have a full Evidence to the contrary: in that very passage of the Proclamation which he citeth, which is, *The Estates do prohibite and discharge any injury to be offered, by any person whatsoever, to any Minister of the Gospel, either in Church or Meeting House, who are presently in the Possession and Exercise of their Ministry.* Whereby, saith he, *all who were formerly thrust from their Churches are intirely excluded from the Protection of the Government.* Let any unbyassed person judge whether what he affirmeth, or the contradictory of it, be proved by this passage of the Declaration: It is evident that the very Design and Strain of it was to Protect these in Churches (who were the Episcopalians) from further progress of that disturbance from some hor and irregular persons, which some of their Brethren had met with: And it was but reasonable that the Presbyterians (who then had the Meeting houses) should share in the same Favour. That they who were put out by the Rable in the *Interregnum* (which did now terminate) were not by this Proclamation restored, can in no sense, be construed either to justify what was done, or encourage to do the like: Other men have learned Logick that teacheth them to infer the contrary, *viz.* A tacite blaming of what was done, and expresse defending against the like in time to come. That the Presbyterians Preaching in Meetings, was directly contrary to Law, is false: They had the Authority of King and Council: And, while the *Act of Supremacy* was in force (as it then was) the Parliament had given the King Power to do in the external Policy of the Kirk, what he thought fit: And therefore he had Power by the Act of Parliament to give Liberty to Dissenters. And it is contrary to the avowed Principles of his Party, who not only promoted this Act, that screwed up the Supremacy to the height, but pleaded alwayes, till it crossed their Interest, for the King's absolute and dispensing Power. In confirmation of this, he citeth another Proclamation August 6. 1689. *Restoring such Conformists as had been thrust out by violence, after April 13.* Can any man hence in-

fer that the former Proclamation gave Liberty to put out Ministers by Violence: And not rather that it condemneth what had been done that way: And yet the man hath the Brow to value himself upon this as a full and concludent proof. *Are ye satisfied now,* saith he, No Sir, and I think none else can be satisfied with this Inference, whose Wit is not a Wool-gathering. But *ex superabundante*, we shall yet have more proof; It is from a passage in *an Address to the King, of the greatest part of the Members of Parliament, complaining of the want of Ministers in the West, where most had been put out by the Rable.* I shall not trouble the Reader with observing the silly Quibbles that he strains at, upon some passages of this Address: But to shew how unsequential this proof is. 1. This Address was no deed of the Parliament, or of the Presbyterian Party, but of a few. 2. There is nothing in that Address that either approveth of the disorderly way of putting out of those men, or encourageth to go on in so doing: What he citeth is merely matter of Fact narrated, that the *West* was desolate, that is, in great want of Ministers; can any rational man think that it thence followeth, that they who said so, do approve of the manner of putting them out, what ever thoughts they may have of the inconvenience of restoring them; of which in its due place. We must take farther notice of the *Superfation* of this Authors invention, to prove his point: *The Council on Christmas eve 1689.* (Our Author is a great Observer of dayes, which, it is like, the Council had no respect to) *discharged all Inferior Judicatories within the Kingdom to give Decrets for the Stipend 1689. to these Ministers who were out of Possession on April 13 reserving the determination of that Case to the Parliament.* Who but our Author, could thence infer, that they approved of the summar way of putting out those Ministers, nothing doth thence follow, but that the Parliament might judge of the conveniency of reponing them. On this occasion he dilateth on the Misery of those Suffering Ministers, and putteth the question, *Can any History shew a President for their Case? Was ever Christian Ministers so treated in a Christian Kingdom?* To these his questions, I answer Affirmative, viz. The Presbyterian Mi-

Ministers *anno* 1662. were worse treated, when upwards of 300 of them were put out, and no allowance given them at all. And yet worse, when afterward it was enacted that none of them should live within six Miles of his former Parish, nor within six Miles of a Corporation: so that it was hard for not a few of them to find a habitation, where they Lawfully might be in the Nation; But all of them were driven, with their poor Families, from their Habitations, from among their Friends and Acquaintances, who might shew them mercy in their distress, to seek shelter among Strangers: And this was done in the beginning of Winter, when it was hard to remove a Family. But comparing their sufferings, that they make such outcry about, with ours, which we bare patiently; we may observe, that some are so tender of their Worldly Accommodations, and ease: that they will complain more of the scratch of a Pin, than others will do of a deep Wound by a Sword.

§. 17. We have, *page* 30. An evidence how resolute this Gentleman is to be unsatisfied with whatever is, or shall be done, either by the State, or by the Church, as they are now established; For when the Act of the Estates dischargeth any Injury to be offered to any Minister now in Possession of his Church; he quarrelleth at this Restriction, and putteth a *N. B.* to it. *They behaving themselves as becometh, under the present Government.* Did ever any Government allow protection to any on other terms: Yea, it is not usual, under any Government, to give a Pass to any to travel on the road without Let, or Molestation, without this express restriction. But what followeth is one of the highest efforts of Malice, blinding the mind, and depraving the apprehension of things. Which is, *that giving them protection on their good behaviour, is to enjoin the Rable to fall on them if they should not read the Proclamation, and pray for King William and Queen Mary.* And the man hath the brow to say That no man without doing Violence to his own sense, could put a better construction upon it, but I perswade my self, that unbiassed men will judge, that no man without doing Violence both to his Reason and Conscience, can put such a scale on it as our Author doth. For the Council did what in them lay to hinder all disorders of the Rable. The State, more than the Church or Ministers, the King.

King, the Council, and Parliament, are still Adversaries that this Hero will cope with. *The Council required the Ministers of Edinburgh to read, and obey the Proclamation on April. 14. Being the Lords day, after the forenoones Sermon: Which required praying for King William and Queen Mary, by name: and all the Ministers be south Tay to do the same on April 21: and these be North Tay to do it on April 28: whereas it was enacted on the 13. about twelve a'clock, and came to the hands of the Ministers at Edinburgh late on Saturday, or on Sabbath morning: Some (as he was told) and we know many things were told him which were not true) not till they were in the Pulpit. This he thinketh absurd, because the Bishops in England would not enjoin their Clergy to read Proclamations Fide implicita, and because the Parliament of England gave the Clergy there several Months to consider the like Case. He might know that tho the English Bishops be admired, for advantage, by him and his Party, yet their practice need not be a Standard to the Scotch Council. And that the Parliament of England thought they had reason for what they did: And the Council of Scotland thought the same of what they did: The case, tho' of moment was plain enough, neither was it a Surprize to any of those men, for the thing was long in Deliberation, and known to be so, before it was enacted: Few in the Nation, if any there were, who were not then at a point, Whither they would own King William, or adhere to King James. Except such as were resolved to do either, as it might more serve their Ends. What is said of the Peoples going out of the New Church when the Clerk read the Proclamation after the Blessing; is not to be wondered at, for after the Blessing People use not to stay. And it is like it was design'd to be read to the Walls, by uttering the Blessing before reading of it. The Ministers example in not reading it himself, it is like, did influence such as used to heare men of his stamp. And of such was that Congregation then made up.*

§. 18. We now enter upon the execution that was done by this Proclamation, which this Epistle doth lay heaveie load on the Council for. Far less reproaching of the Justice of the Nation would have cost a man his Neck in the former Reign. The first instance he bringeth
is

is of *Doctor Strachan*, late Professor of Divinity in the Colledge of Edinburgh, who when accused for not Reading and Praying as enjoined, pleaded, that in the Claim of right it was found, that none can be King, or Queen, of Scotland, till they take the Coronation Oath: And that K. James had forfeited his right to the Crown by Acting as King without it. That the State had only named William, and Mary, but neither the Crown was yet offered to them, nor they accepted it, nor had they taken the Coronation Oath, and he with others were deprived, who used the same defence, and added that they were willing to pray for King William and Queen Mary, as soon as they had accepted, and had taken the Oath. An answer to this might more be expected from some Statesman, who knoweth the reason that the Council were determined by in this matter. It is known that the exercise of the Government had been long before tendered to the Prince, and that his Highness had accepted and exercised it. That the Estates sat by his Authority, that the Nations Representative had then owned him as their King, and therefore it was a contempt of the Authority of the Nation for any man to refuse to own him, when called to do so. Further, it is a material mistake of the words of the *Claim of Right*: Which doth not say, *None can be King or Queen*, but that *none can Exercise the Regal Power*, till they have taken the Coronation Oath. It is certain, that on the death of a King, his Rightful Successor is King; and may be Prayed for as such; and such Praying may be enjoined, even before taking of the Oath: The same may be said of One chosen, and proclaimed by the Supreme Authority of the Nation: which is the Case now in hand. That these Men promised to Pray for K. William for afterward, is false, and the Committee deprived none who were willing so to engage. The petulant liberty that he taketh to disparage the Council that was nominated by the King after he had accepted of the Government, I remark, but insist not on. He now, in the end of pag, 32. Returneth to the Rable, his misrepresentation of things in General I stay not on, he is secure he cannot be refuted but by denying the truth of them: but his particular accounts of these things, I shall examine. The first Instance that he giveth is, of *Mr. McMath Minister of Letwade*: On whom

Whom on night as he was going from Edinburgh to his own House, 4 Fellows fell: pierced him with Bodkins and Auls, so that he had ten or twelve wounds in his Belly; filled his mouth, till they had almost Choaked, him with Horse-Dung; and left him in that sad condition. If one should consider the Incrédibility of this Story it might save the labour of a Refutation, or evincing the fallhood of it. He hath not told us who these four fellows were, nor whither they were Presbyterians, or not; must all the Robberies and Assassinations that are committed on the high way, by unknown Persons, be charged on the Presbyterians: Such Insinuations will better evince the Spiteful humour of our Adversaries, then the disorderliness of men of our way. Next, is it probable, that a man should have 10 or 12 wounds in the Belly with Auls or Bodkins, and none of them peirce the *Peritoneum*; which would readily prove mortal: And yet Mr. *McMath* neither was sick, nor died, nor was any Indisposition visible on him next day, but what was the effect of his being Drunk overnight, which all that knew him do Affirm was very customary to him. I wish our Author had told us who ever saw these Wounds, or the Scars of them. It is attested by his Neighbours as followeth: *We under subscribers, declare, that we came of purpose to see Mr. McMath's pretended wounds: The gate being shut, we went to the House of Mr. Robert Trotter, his Precentor, who going to him, returned with this answer, that he freed the whole Parish, and knew not who they were that injured him. At Lasweed December 6, 1690 James Currie, Adam Alexander, Gawin Hunter, James Simson. I declare that I saw Mr. John McMath, betwixt six and seven a Clock in the Morning, following that night wherein he pretendeth that injury was done to him, at his own gate, as he used to be, witneys my Subscription at Lasweed, December, 6. 1690. Andrew Finlawson.* For this Andrew Finlawson, was challenged by Mr. *McMath*: which he also testifyeth under his hand. Also James Simson declareth under his hand, that he saw Mr. *McMath* on the street, 2 or 3 dayes after he was said to be wounded: and that People going on the Road from *Edinburgh* told him that they saw Mr. *McMath* Drunk that night, as he came from *Edinburgh*, Likewise we have it under the hand

hand of *John Young* Merchand in *Fisherraw*, that at the time when it was said that Mr. *McMath* was wounded, he went to see him (being his Cusin) and saw no appearance of sickness or wounds, and that when he went out of Mr. *McMaths* House, Mr. *Richard Hyslop*, shewed him the place where Mr. *McMath* fell, and got his Face dawbed with dirt: and that when Mr. *Young* said, That he had heard that Mr. *McMath* had this done to him by some persons, Mr. *Hyslop* (his Neighbour and Friend) said, there was no such thing. It is also to be observed that not a few persons who came to see him in his wounds, were not admitted. besides all this, we have proofs well attested, to evince the horrid immoralities of Mr. *McMath* such as, Lascivious carriage towards several Women, Drunkenness, Imbezelling the Collections for the poor, Taking another mans Horse and Saddle from his servant, by the way, and giving out afterward that he found the Horse, which he restored, but kept the saddle 40 dayes, denying it, till it was like to come to a publick hearing, and then restored it, I hope the Reader by this time, can see what weight is to be laid on the Histories brought by this Author: and what sort of men they are whose quarrel he espouseth: Though we are far from approving irregularities and injuries, whither done against good or bad Men.

§. 19. Some other he nameth, who were Rabled, but giveth no particular account of what was done to them; such as Mr. *Burges* at Temple, Mr. *Mckenzie* at *Kirkliston*, Mr. *Hamiltoun* at *Kirknewtown*, Mr. *Nimmo* at *Collingtoun*, Mr. *Donaldson* at *Dumbarton*, (some of whom we shall afterward meet with.) &c. And whole Presbytery in *Galloway*. I hope a particular answer is not expected to these. And for the General Assertion, the Reader must be strangely byassed, if before he have thus far proceeded, he doth not understand this Authors Dialect; that is, if he hath not learned to disbelieve every thing that he affirmeth, unless it be sufficiently vouched: That is the least punishment due to one, who hath so often, and so foully, prevaricated in his Assertions. wherefore we may justly reject all these as Forgeries; as two of them I can sufficiently disprove. Mr. *Mckenzie* was never Rabled, only at the time he was at *Kirkliston* very few of the People heard him:

H

and

and for *Mt. Hamilton* he never was Minister at *Kirknewtown*: If the People have at any time refused to hear him, when he was to preach transiently there, this is no Rabling: He is a man for whom we have due respect, and he is now received into Ministerial Communion by the Presbyterians. The rest I know nothing of, but three Instances he giveth us more distinctly, which obligeth us to a more distinct and particular Answer. The 1st is, *Mr. McGill of Kilsyth*, tho' he had obeyed the Proclamation, The Rable hindred him to enter the Church, my Lord Kilsyth's factor raised a force to defend him: in the strife, one of the Rable was Killed: The Factor went to Edinburgh, and told the Committee of Estates what had happened: The Lord Rosse being Preses of the Committee, thinking the Person Killed to be one of the other side; said, it would be hard to get that Murder punished: But at last understanding, that it was one of the Rable, changed his Note, and aggravated the Business. The next day the Rable fell upon Mr. McGill's House, destroyed his Furniture, Books, and Papers, plunged his Hat and Periwig in the Churn, among Milk, emptied out his Meale, and a Chamber Box among it. So that he suffered loss to the value of 150. pound Sterling, and to this day hath got neither Reparation nor Protection. The truth of this story is, some Souldiers had hindred Mr. McGill to Preach, they being gone, he on the Lords day, intended to reassume his Pulpit: some of the inferior People gathered together, and refused to let him enter; but used no other Violence: My Lord Kilsyth's Factor caused beat a Drum, and gathered a great many Men in Arms, and assaulted the People that were in and about the Church door, and killed one of them: This matter was tryed before the Lords of the Justiciary, who found both parties guilty of a Riot, but the Factor to be more guilty, as having with Arms fallen upon them who had no Arms, and killed one of them: He was fined, and declared incapable of any publick Employment. For the Stories about my Lord Rosse, and the Peoples so abusing Mr. McGill's House and Goods, we must receive them on the Credit of this Author, (*id. est*) Look on them as his own Invention: or that some Body had told him: For I can find no ground to believe one word of what, in these, he affirmeth.

His:

His other two Tales, of Mr. *Craig*, and Mr. *Buchannan*, I find no ground to believe. But on the contrary that they (at least Mr. *Craig*) was put from their charges by a sentence of the Presbytery, and that for gross Scandals, and obstinate refusing to submit to the discipline of the Church; as can be made appear by their processes yet on record. The account that he giveth of these two Ministers (being also Heretors, who have Vote in Election of Members of Parliament) their appearing for King *William*; by Voting for such as Voted him into the Throne: This, I say, is a foul Misrepresentation; for these two Ministers (especially Mr. *Craig*) entered a Protestation, at the Meeting for Election, that whoever should be chosen, should fall from their Commission, if they transgressed the limits set to them by the Electors: And that they should do nothing in prejudice of King *James*, nor Prelacy, nor the Test. It is true they Voted for the Laird of *Houston*, who in the Convention, Voted for King *William*, and for Presbytery: But it is known, that these two persons have often said, that the Laird of *Houston* is a perjured person, for they had his Engagement to Vote for Episcopacy. And when there was a vacancy by the death of one of their Commissioners, at a second Election, these two Gentlemen Voted for a known *Jacobite*, who had a little before, been actually in Arms against K. *William*, but now was freed by the Indemnity. It is also known, that since it was enacted that the Oath of Allegiance to the present King and Queen should be imposed on all Electors, neither of these two Ministers have appeared.

§. 20. Our Author catcheth hold on all the occasions he can find (whether offered, or not) to reproach us: Wherefore he taxeth our Address to the Parliament, given in, in July 1690 which he taketh to have had its rise from the Councils delay to deprive non complying Ministers, being very unpleasant to Presbyterian Preachers. This is a strange mistake (to call it no worse) for in that Address there is not one word of complaint of such delay: Nor of Petitioning that the Council would deprive any of these Men. But on this Address he giveth us the best Specimen he can, of his Critical skill; with what success let us consider. He passeth

the Preface of it with his mocking at *our owning the Prince of Orange for the Instrument of our great Deliverance, and as our King*: This we are not ashamed of: Let him and his Complices gnash their Teeth at it. He saith, *We Miscal the Bishops*, which is false: We gave them no Names of reproach, but Narrate the Hurt that they have done in this Church; which we are able to make appear. The first thing that he reproveth in the Petitorie part of the Address is; *Our desire that this poor Oppressed Church may be freed from such Oppressours and Oppressions*: And what harm is in this; do not they complain of Oppression; which yet it may (and I hope shall) be made appear, that their Sufferings were not once to be compared to ours. We press no mans Consciences as they did; nor force them to compliance, by Prisons, Finings, Banishment, and yet greater Severities. He next Narrateh our desire of *Settling the Church in the Hands of Presbyterians*; his Note is, *this is nothing like Prelacy*. Why doth he wonder at that: Had it been a wise observation, for shewing the absurdity of their Attempts, for Settling Prelacy; *This is nothing like Presbytery*. But yet a greater Absurdity he observeth in our Address, viz. That we Petition *That the Church established may be allowed to purge out insufficient, negligent, scandalous, and erroneous Ministers*. His strong Argument against this is in a Parenthesis: *And what Apostle (saith he) if ye give them a Presbyterian Jury, shall not comē within the compass of one of these four*. Such ignorant Malice is not to be answered, but despised. We esteem all the Apostles (except his Predecessor *Judas Iscariot*) as much as he or his party can do: And we know, that not only the Apostles, but some who have complied with Episcopacy, may, and have, escaped all these four, even by a Presbyterian Judicature. But I am weary of such trifling. He afterwards falleth more heavily on these four Qualifications of Ministers, in p 44. where we shall attend him, being obliged to follow this his interrupted method.

§. 21. He now, page 36. Re-entreth the Lifts with the Council, as the great Persecuters of the Clergy. He complaineth of the undue transmitting of the Proclamations to the Ministers who

were

were to give Obedience to it; alledging, *That there came but six Copies of it to Fife.* His Voucher for this is, he is credibly told it. But we have already found that he hath been told a great many Lies, and that credibly enough too, for a Man of his large Credulity; which is as receptive, when ill is spoken of Presbyterians, as that of any Papists, with respect to the Legends. If these Proclamations were not so dispersed as was fit, it was not to be wondered at: For many of the Servants of the late Government were still in place, with whom the Ministers concerned might have correspondence: That they might not see such Papers in time. But this can best be answered when we come to particulars. Then he narrates the Councils proceeding in the Indictments, and Interrogatories, putting all in the most odious and ridiculous dress that he can devise; which yet he can fix no blame upon: Only his uncivil Reflection on the Earl of *Crawford*, is like the spirit of this Author. That Noble Earl is Master of so much Sense and Reason, as that he could not ask *whether they mentioned in Prayer the surname of the King and Queen.* Tho' I know such an Expression might have inadvertently dropt from a person no wayes contemptible, as that which is a word of course. That they were Censured for neglecting thus to Pray; what wonder is it; seeing the Law expressly required it. And is it to be thought strange, that the Law should require this, when it was notour how disaffected most of these men were, and how openly they owned King *James's* Interest. Was it ever heard of that any Government allowed Persons to hold publick places who would not own the Government under which they lived? The former Government took the Lives of such as shewed the least scruple in this matter, so far was it from allowing publick places, or Benefices to any such. Next he complaineth that they were put out for not Reading and Praying as enjoyned, *If either the Proclamation was sent to them, or it came to their Hand, or if they had knowledge of it:* And here we have an Instance of *Mr. Guild Minister at Northberwick, who had Prayed but not Read,* and he telleth us of *half a dozen more such Instances,* but we must not know them, least we examine them. What to think of his hidden Instances, I know not; but *Mr. Guild* was not deprived simply for not Reading at the time appointed; but because he declared

clared before the Council that he was not free to Read it afterward : This is Attested by the Records of the Council. He bringeth Instances of them *who had Read and Prayed, but not on the precise day, who were deprived, Mr. Hay Minister at Kinneucher,* (our Author or the Printer mistaketh the Name of the place) *Mr. Hunter at Sterling, Mr. Young at Monyvaird, Mr. Aird at Torryburn* This is strange prevarication, Mr. *Hay* was deprived for not Reading and Praying, and for Praying for the late King *James*, and for Reflecting upon the Estates : witness the Records of Council ; which say that all this was fully proved, Mr. *Young* confessed before the Council, he did not Pray in the Terms of the Proclamation, till the Sabbath after he was cited to appear before the Council. Mr. *Aird* was deprived for Praying for King *James* as our Natural Prince, and Praying that God would send back, with a Hook in his Jaws, that Tyrant that had come to Invade these Lands ; meaning King *William*, all this proved, (and that of Mr. *Young*) and Recorded in the Books of Council. For Mr. *Hunter* I find nothing of him in the Records, but the Reader will easily judge, by what is already said, how far our Authors Assertion is to be believed in such a matter. That it was not asked them whether they would obey for time to come, is not strange : in Civil Courts amendment useth not to atone Crimes committed. Therefore his story of *the Magistrates of Perth desiring of my L. Crawford that their Minister might be reponed, is wholly Impertinent* : Beside the Authors most uncivil Treatmen of that noble Earl, *saying he turned Huffle*, which is far from both the Natural Temper, and Civil deportment towards all, that his Lordship is Commended for, by all who know him, and do not hate him ; as this man seemeth to doe, by taking all occasions (and seeking them) to quarrel with his Lo's actings. What he after impureth to my Lord that *he said to a Minister it was enough to deprive him, that he prayed for the King as is directed, 1. Tim. 2. 1, 2.* Was no Derogation (if it was exprest as is Alledged) from the Authority of that Scripture. for when the Apostle requireth us to pray for Kings, and the Law requires us to pray for this King, and not for his Competitor : The one of these do not hinder the other, for *Subordinata non pug.*

pugnant: nor doth it derogate from the sufficiency of Scripture as our Rule, to say, that some more may be required, in some exigents, to particularize what the Scripture doth in general hold forth. Even the zeal of the Noble Lord that he is pleased to set as the Butt of his Malice, this Author reproacheth; when it appeareth either for the service of his Prince, or for purging the Church of such as were a reproach to her; while he doth expose my Lords care to get the Council to meet at its appointed times. But I give too much to his Inpertinencies by thus noticing them.

§. 22. He will now, *pag. 38.* Return to his thread (which he had broken off to reach the Earle of Crawford) and he blameth the Council for allowing *the People to Cite the Ministers who had not read and prayed, before the Council.* What harm was in this: may not any of the Kings Subjects make complaint of breaking of his Law. This is not to be compared with what his party did, when in power, who made Souldiers Judges and executioners of some of the Laws against Nonconformists: yea, committed the power of Life and Death to many of them. He telleth, *that immoralities were libelled, tho' the Council Judged nothing but not reading and Praying, yet the Libels were kept in retentis.* *Ans.* The Council Acted Rationally, and with Moderation in this. They could not reject Libels which they had called for by their Proclamations; and if any thing was in them that was not *ejus fori*, they passed that without notice. Is it not ordinary to all Courts to pass Sentence on one Substantial part of a Libel, sufficiently proved, tho' other parts of it be neither relevant, nor proved. What he surmiseth of Church Judicatories sustaining these Libels as sufficiently proved already, is refuted by the Event; no such thing hath been done. And it might have been silenced by the known principle and way of Presbyterians, who are against such Illegal Actings: But we must be made black by his evil surmisings, when he can find no other way to do it. Every thing Acted by the Government is evil in this Gentlemans Eyes: wherefore a third Proclamation falleth under his Lash, whereby *Heretors in a Parish, (tho' not living in it.) Sheriffs, and their Deputies, Magistrates of Burghs, members of Parliament, in their respective bounds, might Cite Ministers who had*

had not Read and Prayed. What harm in all this: may not such call for Justice against Offenders: The Council were still Judges whither any offence were committed or not. But now that he is in a quarrelling strain, even the Nations humbling themselves before God for sin, and fasting and Praying to implore his Mercy, stirreth the Choller of this *Momus*. His 1. Imputation to it is, *it was designed for a choaking Morfel*. Who made him the Judge of hearts and designs. It was designed for humbling the Nation, and Imploring Mercies from the God of Heaven: And that it was not designed as a Tryal of mens Compliance, is evident from this: That he cannot Instance in any Person that ever suffered for not Observing it. But our being thus reproached, is but what better then we have before met with from such as he is, Psal. 69. 10. *When I wept and chastened my Soul with Fasting, this was to my reproach*. Next he blameth this Fast, *That it was on the Sabbath day*: We deny not but that another day of the Week is better for Fasting: But we know no Law of God that is broken by Fasting that day; whatever he, or any other think in the contrary. When he shall please to bring his strong reasons for his Opinion, they shall, I hope, be considered. The reason why that day was pitched upon was, it was *Harvest*, and a very bad and dangerous Season, and it was not fit to take people off their Work on a Week day, when the loss of a day might have hazarded their Corn: And People would have been under temptation to neglect the Solemn Duties of the day. Further, he chargeth the Proclamation for the Fast, with *bad Grammar, and a good stock of Nonsense*, and for *Unministring and Unchristning the whole Regular Clergy*. This is the Title that the Episcopal Ministers use to Dignify themselves with, (tho' now they walk not by the Rule of the Law, as formerly they did deviate from that of the Scripture) and them who owned them. If he had pleased to tell us what Words or Expressions, in the Proclamation, are thus faulty, we should have treated him as a Disputant, but seeing he thought not that fit, we must entertain his discourse, as Hezekiah commanded the Jews to do, by that of his Patron *Rabshakeh*, such Language is not to be answered. We find nothing in that Paper
but

but what is good Grammar; and good Sense. It may be some parts of it contain such spiritual matter, and in which the inward Exercises of the Soule are so concerned, as a man who is alien from the Life of God, doth not understand, and therefore may count it nonsense. I suppose he will reckon this to be cant: But it is not mine, but the Apostles, *Eph.* 4. 18. That it complaineth of the *with holding of the Spirit in the work of Conversion*, is not meant of Episcopal times only, tho' then it was observable: But he, and men of his temper, use not to trouble themselves with such thoughts, and therefore they think strange that others do. That two Ministers of *Edinburgh* were deprived for it, that is only for not keeping the Fast, is absolutely false. The story of the Laird of *Brodie*, acting as Accuser and also as Judge, is like the rest of his Forgeries, or Hear sayes.

§. 23. This Epistler now telleth us, *pag.* 41. *That he hath done with his History*, what he next falleth upon is a recapitulation of what he had said, and determining what shall be for the future. *viz.* *That none of the Episcopal Clergy shall be spared, but all who entered by Presentation from a Patron or Collation from a Bishop must be turned out.* This his prediction, he Establisheth on several Grounds, such as they are: One is, a nameless Counsellor said to his Cusing a Minister, (who also must not be named) *that he was glad that their Minister had not complied; for the Resolution was that none of the Episcopal Clergy should be spared.* The strength of this Argument lyeth on this, that none can find out the truth or Falshood of the Antecedent: *viz.* Whither such a thing was said or not. Yet I am sure it is easie to deny the consequence: for all Counsellors are not Infalible, nor know the mind of all the rest, where never any conclusion about the matter was made at the Board, as in this case is certain. His other Argument is, *some Argyle Ministers were put out for not Reading and Praying, and on after compliance, they have the offer of other Churches, but must not Re-enter to their former charge.* Ans. There was reason enough for this, from the Credit of the Councils Authority; which should have been Bafled by putting these men into the same Charges; the sentence being that they should Preach no more in these places; which was shunned

by

by admitting them to other places: Especially considering that it was not the Council, but the Church that was to admit them. A 3d. ground is, *He is told the State men are clear for this resolution:* An usuall Argument with this learned Author, on which he useth to build very weightie conclusions: But other wise men think it fitter for Fools, and Children. He hath yet a 4th Ground. *Dr. Robertson, and Mr. Makcom, Ministers of Edinburgh, have made great compliances, and sent to the Presbyterian Clubs, that they might be admitted to sit in their Presbyteries; and yet this could not be granted.* Ans. 1. It is an impudent falshood to affirm that either of these two Ministers sent such a Message or made application to any Presbyterian judicatory: For their Clubs we have none for Drinking; and any who casually meet for conference, have no Power to receive, or answer, such addresses: Neither was it ever heard among us, that either of them spoke, or sent, about that matter, either to any one Minister, or to more than one meet together, 2. Suppose that they or any other in their circumstances, had made such compliances, and such application; We have declared that we will receive none to Rule the Church with us, but such as are qualified for the Ministry, have been diligent in that work (if they have been before employed in it) are free of Scandal and Errour, and who will submit to, concur with, and be faithful to the Presbyterian Church Government: Wherefore he must not wonder if we reject some Complyers, for we know that the worst of men are often readiest to comply with what they hate, and have violently opposed. But for men so qualified as is above exprest, who shall make application to us, Our Assembly hath declared that we will reject none of them. And we have acted accordingly in receiving most of such as have applied. For the two Persons that he mentioneth, one of them is now removed by Death, and was never molested by us: The other is deposed, for declining the Authority of the Commission of the General Assembly, when he was cited to answer to what Immoralities he was charged with.

§. 24. His next undertaking is, to Vindicate the Scots Episcopal Clergy from the account hath been given of their Lives and Abilities. Two Accusers of these Brethren he taketh to Task, p. 43.

The

The Prince of Orange (he saith) *in his Declaration declared them Generally Scandalous, and Ignorant.* This is to belye that Illustrious Prince, who is now our Gracious Sovereign: when he is thus Treated, what may others expect. The demerite of which Crime I leave to the Law to determine. That Declaration speaketh of many, not of all, nor the Generality. The other sort of accusers he maketh *the good party* (it is his Ironical, and Sacraſtik Designation of the Presbyterians) If any of us have Printed or published false stories of them (*Odde stories*, which he chargeth us with, may be true stories) let us know them, and the Author of them, and what is asserted shall either be proved, or our fault in so saying acknowledged. We never charged them all as such: we know there are sober and learned men among them. We know also that such general Assertions, and indefinite accusations of men cannot be proved: And it is unfair dealing on all hands: Neither do we deny that there may be found among us, some unconfident persons, men or women, who have been too General in their rash discourses to this purpose: but who can answer for all that is said by every individual, with whom they live in Communion: I am sure he, nor his party, cannot: nay, nor can they make good what is Commonly in print, and by their chief men, usually charged upon us, as if we were all Ignorant. Nor can this Author make good what we have met with, and what he after saith of us, neither can he prove the General, and indefinite Assertions that he useth concerning the learning and piety of his Party. I am unwilling to enter into such a debate, where so little can be proved, or disproved: Tho' in matters of principle, the more General the conclusions be they are the more scientifick; yet it is quite contrary in matters of Fact, such as this is. But we must follow as he leadeth. I shall observe some few things in his Discourse in the praise of his party. He saith, page, 43. *Since the Reformation, the Church of Scotland was never Generally so well provided with Pastors, as at the beginning of the present persecution.* This he confesseth cannot be demonstrated; which is truer then most of what he writeth beside; but other men will as confidently, and with more truth, Affirm, that she was far better furnished at the beginning of another Perse-

eution, viz; 1661, and 1662. Neither Affection can be proved without going thro' all the individuals, and considering, and making Faith concerning all their qualities, which is a work not to be undertaken. Wherefore we must leave it to the sentence of him to whom both parties must give an account, and to the sentiments of the world of unbiassed Persons, who have known this Nation, and the Affairs of it: He will now vindicate his Clergy. 1. *From Ignorance, and that by the Tryals they must go thro' before they be admitted to the Ministry.* Ans. Tho' we do not charge all of them with Ignorance; yet this Argument cannot vindicate any one of them. For 1. *Ad hominem*; That would prove all the Presbyterians to be learned, whom yet he reproacheth as Ignorant. For they all pass through exactly the same steps of Tryal. 2. *Ad rem*, it is not the kind of Tryal, or the multitude of the parts of it, which sheweth a man's ability: But the Accuracy that is used in management of it; and the Faithfulness of the Judges who must determine upon what is observed in the Tryal. This he hath not asserted. And if he should, we have but his word for it: Of the veracity of which this Book hath given but small proof. Another Argument for their Abilities, is *their Education*, which he far preferreth to that of the Presbyterians: They being confined to the Dutch Divinity, and making the Common place Men the Standard. Whereas the Episcopal men, after the way of England (If this Insinuation had been left out, it might have spoiled much of the design of the Book, and lessened the favour and Beneficence of our great Patrons) take the Scriptures for their rule; and the ancients, and right Reason for guides, for finding the Genuine sense of that rule. Whereby they come to have their thoughts better digested. Ans. I wish he had told us more plainly what he meaneth by the Dutch Divinity, for there is Divinity taught in Holland, (I mean Arminianisme) which his party do generally fall in with, and ours as Generally do dislike. But for the Divinity publickly Authorized and taught in Holland, and which was agreed to by the Synod of Dort, where were British Divines, and therefore might be called British Divinity: We own it as Scripture Divinity, the Divinity of the ancients, and the Divinity that right Reason doth Countenance.

nance, above any thing that is contrary to it. For the Common place men (whom he so despiseth) we value them as Men eminently Learned, and have not yet seen the Works of any of his Party, wherein the *Form of Sound Words* is more clearly and fully held forth, nor more Learnedly Defended against the Assaults of all sorts of Adversaries. Yet we never made them our Standard, nor did confine our Studies to them. Let us know what Books (that are of value) they read, which we neglect. What parts of learning (that are truly such) they can pretend to, which be not found among us. (the Reader I hope will not misconstrue *this confidence in boasting*: It is from the same provocations and necessity, that moved the Apostle in the like case: Neither do I speak thus of my self; but of the many worthy men who own the way that I profess) It is a most injurious Insinuation, as if we did not also take Scripture for our Rule (no men contend more for it then we do: and if his partie did so indeed, as they pretend, and in all the controversies of Divinity, as they do in some, we should have fewer debates with them) and that we do not make use of right reason, and of the writings of the Ancients, as helps to understand the rule, is false. We both profess and practise this: Tho' at the same time, we do not pretend to make reason the rule of judging of truth, or of the sense of Scripture, as some *Socinianizing* Divines among them do: Neither do we make the Fathers the rule of judging of Truth, as many of them, with the Papists, do; we study their writings, and make use of them; and give all that Authority to them that is due to humane works; yea all that they require should be given to them, or that they gave to them who were their Fathers, and went before them: but we reserve a Liberty of Dissent, when any thing occurreth in them which is inconsistent with plain Scripture, sound reason, or the Analogy of Faith: considering, that the Fathers (particularly *Augustine*, that great light of the Latine Church) do often advise to receive their word no further than it is consonant to Scripture, and do always call People to judge by the Scriptures alone, and to refuse to be determined meerly by the Authority of men, tho' never so learned or Holy. It were easie to multiply citations to this purpose, if it were not to digress, *Aug Ep:*

19 *Ad Hier.* denyeth to be concluded by the Authority brought by *Jerome* against him out of some Greek Fathers and pleadeth that *Jerome* was of the same mind. and *Aug.* lib 11. *Contra Faust:* *Quod genus literarum non cum credendi necessitate, sed cum iudicandi libertate legendum est.* We use them in our studies, tho' we think it not fit to intersperse our Sermons, so much as some others, with Greek and Latine Citations out of them: We think Scripture Authority is most convincing, and affecting. He will now prove the great abilities of Episcopal men. Because of them who had been *Presbyterians*, and conformed 1662. They were generally of *Presbyterian Education*, and the ablest among them; and yet if they were examined with them who after had *Episcopal Education*, he will lay an even wager, yea three to one, that *Impartial Judges* would determine in favour of the later sort. *Ans.* 1. Tho' I deny not that some of them who Conformed were of good Abilities: Yet that either the best of them were beyond such as did not Conform, or that generally they were such, is absolutely, and notoriously false. 2. That they who arose after them, in the *Episcopal Church*, went beyond them, in Abilities, whether ye compare the generality, or the best on both sides, is so false, that no man will affirm it, but he who can say what he will. And it is known that they were generally the Men who got the chief places, both in the Church, and Schools. I instance *Mr. Sharp*, *Mr. Fairful*, *Mr. Scougal* in the Church, *Mr. Cant*, *Mr. Charters* in the Universities. 3. His Learned Argument, laying of wagers I will not meddle with, I leave it to Women and Children. His conclusion from all this is, *That the Episcopal Party understand the Christian Philosophy better, and that Philosophy was never understood nor Preached better in Scotland, then under Episcopacy.* *Ans.* I thought the Commendation of a Minister had been rather to understand *Christian Divinity*, then *Christian Philosophy*: But we must not wonder that Men so strongly inclined to *Socinianism*, speak in the *Socinian Dialect*, with whom *Philosophy*, That is, the Improvement of reason, over-topeth *Divinity*, that is *Divine Revelation*, for indeed that which goeth for Religion among some men, is nothing but *Platonick Philosophy*, put into a *Christian*

stian dress, by expressing it in words borrowed (some of them) from the Bible: And the Preaching of some men is such Morality as *Seneca* and other Heathens taught, only Christianised with some words. I confess this *Philosophy* was never much Preached by Presbyterians: Yea the Apostle disowneth it as not his Work in Preaching. He (and we endeavour to imitate him) Preached *Christ Crucified*, 1 Cor. 1. 23. *Not the Wisdom of this World, but the Wisdom of God in a Mystery, which even the Princes of Philosophers* (as *Plato, Aristotle, &c.*) understood not. It is true we Preach Obedience to the Laws of Christ; That is, Holiness in all manner of Conversation: But with that respect to the Righteousness and strength that we look for from the Lord Jesus, That maketh it another thing than the Philosophy that heignorantly talketh of. And if that Preaching of Philosophy that he valueth himself, and his Party upon, be the Excellency of a Minister, we are not Ambitious of the Victory in that point: Tho', maybe, we understand even that, as well as our Neighbours do.

§. 25. He acknowledgeth page 46. the *Immorality of the time of Episcopacy in Scotland*: But layeth the blame of it upon the Presbyterians; but from so absurd and ridiculous Topicks, that I am almost ashamed that they should have been mentioned by a man pretending to Learning. The 1st is, *Presbyterians made Rebellion and Presbytery Jure Divino, and baffled Peoples Credulity, and hindered the Success of the Gospel.* Ans. 1, Presbyterians always abhorred Rebellion, so far were they from asserting a Divine Right of it. What Disorders were in the Nation, that could be called Rebellion, was the fruit of Episcopal Fury, more than of Presbyterians Disloyalty. Some (whom Presbyterians pitied for their Sufferings, but did not approve their Actions) made stirs because of that Oppression from such as he is, which maketh a wise man mad. The *Jus divinum* of Presbytery we own: But understand not (till we be illuminated with this Learned Authors singular Speculations) how this can baffle any mans Credulity, or be the cause of Profaneness. Neither can we easily guess what he means by *Baffling peoples Credulity*: Nor are we curious to enquire into the abstruse sense of the Phrase, if

it have any sense at all. 2. I hope the Immorality was not among them who owned the Divine right of Presbytery: If no more Drunkennes, Whoredom, Swearing, &c. Had been found among others then among them, there had not been ground for his Complaint, as indeed there was. A 2^d Proof he bringeth: *The Schisme made by Presbyterians caused Immoralities.* *Ans.* That Schisms cause Immoralities, and are a great let to the success of the Gospel, I deny not: But the Schisme that hath been among us was made, and is fomented, to this day, by his Party, not by us: We hold to the good way that this Church was settled in; they treacherously set up (by the help of the Civil Power) an opposite way: And not only so, but they imposed compliance with it on the highest Penalties, and with the out-most Severity. The Consciences of some could not yield to this Barbarous Treatment; such therefore must be reckoned Schismaticks; with the same reason on which Papists impute Schism to Protestants, who cleave to the ancient Scripture Christianity, and cannot receive their Additions to it, nor depravations of it. Hence what he citeth out of *Irenæus*, belongeth to himself, not to us. But that he hath the brow to ascribe the meek calme Spirit of the Gospel, to his own party, and the contrary to ours, is beyond comprehension, to any who knoweth the Bloody Laws that the Bishops assisted the making of, and the inferiour Clergy assisted and instigated the Execution of: Which all Scotland knoweth, and most of the Nation cryed shame upon. The contempt of the Ministrie he imputeth to *pleading Gods Authority to all their unaccountable Freaks*: Whereas indeed it came from the Athiesme, and debauches of the Clergy, that he is defending: If any intituled bad wayes to Divine Authority, it was not Ministers, but some weake Christians, who had been horribly oppressed, and were driven beyond the bounds of Reason and Soberness by the usage that they met with. His last thing on this head is, *He challengeth an equal number of Presbyterians, and Episcopalians, to a dispute, for trial of their learning*: which we shall not decline, if he will find a way to make it practicable.

§. 26. He will next (*page, 47*) purge the Clergy from *Immorality* and that 1st. By *recrimination*. There is one man among us,
Mr.

Mr. Williamson who hath played Tricks beyond what can be shewed in any Episcopal Man, and yet he is not Challenged, but in esteem. *Ans.* Suppose this were true, The Faults of one doth not blacken a whole Party of Men, so much as these of Scores, or Hundreds, which yet were born with under Episcopacy. 2 What these Tricks were, he doth not tell us, and therefore what he saith, is to be look'd on as Slander; *Mr. Williamson* is deservedly esteem'd among us, as a man of a good Conversation, and while it is so, we Love and Honour him; if he or any other can make what he alledgeth to appear; he shall see Justice done. Another Topick is, *An Edict is served in the Congregation, inviting every one to object what they can with Truth, against a Minister before he enter.* *Ans.* This is not always done: The Edict of *Mr. Mckenzy* who was placed at *Kirkliston*, was served, not there, but at *St. Andrews*, 30 Miles distant: Nor were ever the people of *Kirkliston* put in a Capacity to object. Again, we know many people will not object against a bad Man; but Love such as will Patronize their wickedness. His third Topick is, *They are Deposed if a Crime be proved against them.* *Ans.* I deny not, but this hath been sometimes done; but so rarely, as was next to nothing. All this then is an Insufficient exculpation of his Clergy: Especially it is so notour that there are many gross Immoralities among them, that few of his own Party can deny it. Another Topick is, *The pains that was taken in the Diocese of Glasgow, by Bishop Lighton and Doctor Burnet, and yet they could find none but one to be Deposed, and that not without some suspicion of Injustice.* *Ans.* What Truth is in what is here asserted, I know not: This Authors word goeth not far with them who have read his Book: Or how impartial the Judges, and others were who had the Management of that Affair, we know not, But all who have lived in that Country, even they who are no Presbyterians, do know, that much more guiltiness was to be found. Negligence is the third thing that he undertaketh to clear the Clergy from: Which he doth by saying, *There are no Pluralities, nor Non residencies in Scotland, and they generally Preach twice every Lords-day.* *Ans.* may not a Minister be counted Negligent who doth not visite Families

milies in the Parish, nor the Sick, or otherwise distressed; or who doth not Catechize the People? So we reckon in *Scotland*; whatever they do in *England*; to satisfy whom alone this Book is Calculated. He is as slight in clearing the Clergy from *Error*, viz. *Because they could sign the 39 Articles of the Church of England*. So can many do who every day Preach against the Doctrine contained in these Articles: We know that *Socinians*, *Arminians*, and some *Papists* sign, and Swear, *Assent and Consent*, for a Livelihood, who yet are unsound in the Faith. He confesseth, *There are many among them who are not inclined to be every day talking to the People, of Gods Decrees and absolute Reprobation, and Justification by Faith alone, in the Presbyterian Sense, and think their Hearers may be more edified by other Doctrines which he nameth.* *Ans.* If he mean no more then what he expresseth, his Discourse is Impertinent, for who ever blamed any as Erroneous because they insisted not alwayes on such Subjects: We do but rarely, yet sometimes, instruct the People, about the Decrees of Election and Reprobation: Imitating the Apostle in both. But if he mean (as he must if he speak to the purpose) that the absolute Decrees of Election and Reprobation; both *præteritum*, as an act of Sovereignty, and *Prædamnatum* as an act of Justice, are not to be held forth, or taught to the People, we abhor this as unsound Doctrine, and look on him as a pitiful Advocate for the Orthodoxy of the Clergy: Yea he is unjust to them, for I know not a few of them who served under Bishops in *Scotland*, are far from these *Arminian* Tenets, tho' many of them incline that way. For *Justification by Faith alone* (what he meaneth by the Presbyterian sense of it I know not) we hold nothing is our Righteousness but the Satisfaction, and Merits of Christ, and that neither Faith, nor Works can stand in that stead to us; and that his Righteousness is made ours, not by Works, but by Faith: Tho' we say, that this Faith can never be without the Works of Holiness. If he deny Justification by Faith alone in this sense, we judge him Erroneous, and as many of his Clergy likewise as are of the same Sentiment: But I am far from thinking that all the Clergy are of his Opinion, in this.

§ 27 His next flash is to free the Clergy from *Persecution*: Which he manageth with a confidence, in asserting falsehoods, and denying known truths, beyond any degree that any sort of men (except Jesuits) have arrived at. He is bold to *affirm the Persecutions under Presbyterie in former times, and now, to be beyond what was under Episcopacie*. Let him tell us who hath been imprisoned, fined, to the impoverishing of such as were Rich, banished for not Preaching against the light of their Consciences, or for hearing the Word Preached. Who hath been pistoled by the high way, and while about their Lawful employments, for refusing to declare their Opinion in matters controverted; and yet this was frequent under Episcopacy: And it was not for rising in Arms alone (tho' that was from the force of necessity caused by Persecution) that men suffered: So that it is the highest of affrontedness, to ask, *dare any men say that Presbyterians suffered any thing for conscience sake these 27 years*. That the Clergie did as little toward the execution of these Laws as they could, and did no more but inform what the Law obliged them to, is most false. The Bishops concurred in making these persecuting Laws: And many (not all) of the Inferior Clergy did officiously, and maliciously, instigate Magistrats, and Souldiers, and did assist them in the Persecution. The instance of Sir John Riddel of Riddel's carriage towards Mr. Chisholm, is false: Sr. John neither said any such thing to Mr. Chisholm, nor had ground to make such acknowledgment of favour received from Mr. Chisholm: Which I have good ground to averr. Pag 30. He maketh a ridiculous Recapitulation of his former defences for the Clergie, and asketh some impertinent Questions, which could be answered if they could be understood, and pag. 31. He is at his predictions again. *That the Church will not be so well planted, nor the Gospel so well Preached: That the State shall not be in peace, nor our King sit securley* (which King he meaneth, we are left to guess) *on His Throne, nor have his due; That the Church of England shall not want a thorn in her Side, that there shall never be peace, nor union, while there Dagon (Presbyterie) standeth in the Temple, and all this he foretelleth on no less hazard then his being deceived by*

experience, and mistaking of his measures: What security the Reader hath by these pledges, he may judge. He concludeth his Letter that *he hath omitted a hundred things proper to have been inserted*: And I conclude my Observations upon his Letter, affirming, that he hath inserted several hundreds of things which might have been spared, without derogating from the Honesty and Veracity of the Letter.

Third Letter.

THIS Letter is from the same hand with the former; for he be-
ginneeth with supplying the things that he said were omitted
and might have been inserted, in the former Letter. 1. Several Mini-
sters who were Injuriously dealt with by the Council: His first in-
stance is Mr. *Pitcairn of Logie*, who was deprived, tho' he had
eight or ten years been disabled from the Pulpit through age and in-
firmity, and hath been obliged to maintain an Assistant: Ans It
was reasonable that he should be put out of Capacity to keep a
man in that Charge who did defy the Government; for the man
whom he employed, Mr. *David Balfour*, refused to Read or
Pray. Another instance is Mr. *Jonkine*, at Abernethie, who came
that day, tho' he appeared not at the hour appointed: Of this man
I find nothing in the Records of Council, and therefore Judge that
the Epistler doth mistake in this: But if it were true, the Coun-
cil, cannot be blamed, seeing their Citations are to a peremptorie
time, which ought to be observed: It could not be expected that
they should wait his time, which they were uncertain of. Mr.
Falconar at Dyck in Murray, is his next instance. Who read not
the Proclamation on the day appointed, because the Viscount of
Dundie, with his Forces, were his hearers that day. Ans. He
continued in his disobedience, even tho' protected by Macky's For-
ces, in the vicinities: And Dundie was removed; and seeing he
had so long been disobedient, The Council thought it not fit to try
his Obedience any further, For Mr. *Moncrief at Heriot* (his
next Instance) he doth not say that he was deprived by the Coun-
cel, but his Church is planted by a Presbyterian Minister: may be

iris by the former Incumbent; who hath right to it by the late Act of Parliament. If the Author had given a more distinct account of the case, he might have expected a more positive Answer. He telleth us likewise of *turning Ministers out of their Houses, as Mr. Galbraith at Jedburgh, Mr. Millar at Mussleburgh, and many others*. *Ans.* When they are for Disobedience to the Law, turned out of their Churches, it is but reason that they should be removed from the Houses that should be occupied by them who succeed them: These Houses belonging properly to the Ministers of the Parishes. Neither was this done suddenly: They had sufficient time allowed to provide other Habitations, and to remove. For the many others, I judge if he had ground to alledge that many others were so turned out, he would not have spared to tell us of them: Tho' it had been but upon report, or his *being told so*: But this he loveth, to make as fair an appearance, as he can, with what he has a mind to charge us with, with, or without ground for it, is much at one with him. He affirmeth also *that the Rabbling work is begun again in the West; and that they will not suffer them who were thrust out a year agoe, to live in that Countrey*. If he could, we think he would have given Instances of this: We hear nothing of it from other hands, and therefore judge his Imagination tinctured with ill will against us, hath thus represented things to him. What followeth is absurd above measure. He telleth us *of a design* (and that on his usual ground of Assurance, *he was told it*) *to Banish all that live in Drumtries, and in Glasgow; this design no man knoweth of but himself*: And now his Book hath been out more then a year, and yet no such thing put in Execution: Which I hope will help the Reader, how to judge of this mans Veracity.

§. 2. His Invention is very fertile of Arguments against Presbytery: One of them *page, 53*, is, *the Magistrates of Edinburgh, being Presbyterians, called for the Utensils of some of the Churches from the Church Treasurer, who had the keeping of them, and the Lords of Session suspended their proceeding against him*. What is this to the cause: did never Episcopal Magistrates mistake in one step; or if they did will this ruine Episcopacy. But there are several

Mil-

Misrepresentations in this Narrative, *as that the Church Treasurer is chosen by the Sessions*: He is chosen by the Magistrates; and therefore they might call him to an account of what was entrusted to him. Next, it is false that the *Magistrates are no more concerned in them than in a private Mans Furniture*; For some of them were bought out of the publick Stock; and tho' others of them were Dedicated by private persons; yet it was to a publick use, and therefore are under the Magistrates Care as the other *Burthen* of the Church. Again, that *Sir John Hall consulted the Earl of Crawford in this matter*; What moved him to affirm! But he is resolved that that Noble Lord shall bear the blame of all that he thinketh to be evil. But why do I imitate him in blotting Paper with such stuff? When he hath no more to say, he must, *ad pompam*, conclude the History of the Troubles of the Clergy (which exceed the *French Dragoning*, on which he hitherto hath insisted) with telling of Innumerable things that he hath to say; but we are no wiser for this, while no one of them is told us. Instead of these he accuseth us of *Printing and Publishing Pamphlets at London* (not known here) *full of lying Aspersions against the Clergy*: And addeth that *Lying hath ever been one of our chief Artifices for carrying on of our Purposes*. What these Pamphlets should be I know not: I never heard of any such either here, or while at *London*, since the late Revolution. But his imputing *Habitual Lying* to Presbyterians, is an Allegation so impudent and false, that we challenge him, and all his Party, to give the least evidence for what he saith. I shall not, I need not recriminate, the way of his party is so well known among us, even in that particular: I need go no further for instance than this his Book, out of which I have observed so many gross untruths already, and it is like, may meet with more. One Presbyterian lie, he is pleased to insist upon p. 55. Concerning the *Excommunication of A. B. Spotswood of St. Andrews*. 1638 It is like he thought the Falshood of this story could not, after so long time be traced: But the Reader may know, that the slander is built on no better ground than this, *He had it from Persons of great Integrity* (but none shall know who they are, least some Body ask them about it) *and they had it from an ear Witness*;
so

so that a story at Second hand, from nameless Persons, must be enough to defame Presbyterians. But I can on better grounds disprove his History as a Forgery: *viz.* From the Acts of the Assembly at *Glasgow*, where the sentence of Excommunication against that *Ar. B.* Is set down, as it was pronounced by the Moderator; and not one word of any of the crimes that he mentioneth, nor any other, save usurpation over the Church; and declining the Authority of the Assembly: And he with others, are charged with refusing to underly the tryal of Scandals lybelled against them. Let any now judge whither he or Presbyterians be more chargeable with telling Lies. The *contradicting of the Accounts of his party sent to London of the Persecution of the Western Clergy*, I have above Vindicated; the Malicious aggravations of this which he letteth his pen loose unto, I do not notice, further, than to observe that very temper in himself which he would fain charge others with. What followeth about the false news that have been spread, could not be observed with such concern by any Person, but one of his Temper; while spite prompteth him to say, all the evil that can be devised against Presbyterians: was there ever a time when all the news in Coffie Houses, and else where, were true. Can he make it appear that the news that fly about are Invented by the Presbyterians? Yea it is more then probable, that many of them were the Inventions of his own Party, to make the Intelligence that seemed to make for us, ridiculous, and Incredible. What he further addeth, of our forging of Lies, if turned upon him and his Complices, would have a more certain and compleat verification: *Mutato nomine de te.* If the Author of this letter be the Person whom I guess, I could convince the Reader of his most absurd and habitual lying: known to most in the Nation, even to a Proverb. These Presbyterian Lyes he attempteth further to prove by a strange Argument: *viz. That the Council deprived the best, and spared the worst of the Clergy.* And a large Comment on this he giveth us, as his conjecture of the design of it. This last we may justly neglect, as that which no reason, but purely his design to defame the Council, could suggest to him. The former (if true) hath a plain reason for it: The Council considered no Mi-
ni.

nisterial qualifications in such as came before them: only whither they *Read and Prayed*: And it may be some of the best might scruple this, and some of the worst might comply with it; yet I know that some very Immoral men were put out by the Council: And it is like (if we also may make conjecture) that they thought this the more creditable way of being turned out, then to be deposed for Scandal, which they might justly expect from Church Judicatories.

§. 3. That which in the next place (*page, 57.*) he is pleased to propose, as the subject of the debate, is the *Inclination of the People*. That expression being put in the Claim of Right, as one of the grounds of putting away Prelacy because *the Inclinations of the People were against it*. On this head he scroweth his wit to its utmost extent, to disprove this. And I shall premise to what I have to answer to what he saith: That Presbyterians wished, and endeavoured that that Phrase might not have been used as it was; not that we call in question the truth of it: But because we know People to be changable and often most Inclined to what is bad: And we think the Government of the Church is Christs appointment, as in General, so in the particular *Species* of it: And therefore ought to have been settled on a more firme *Basis* yet it satisfieth us that the States mentioning that foundation of it, did not derogate from what is more Divine, and unalterable. He excuseth his not speaking on this Subject in his former Letter, because *he was not willing to fall foul on the State*. If it had been indeed so, his modestie were to be commended, but it is so far from that, that the strain of his Letter (as was before Observed) was most petulantly to expose the actings of the State, both in the Convention, and in the Council: But it seemeth this pretended modestie is now to be laid aside, and he will fall as foul on them as his Power, Parts, and Malice can reach. 1. Then, he telleth us, *this is an Inconsequential Argument. Episcopacy must be abolished, and Presbytery established, because the generality of the People are for the last and against the first*. And this his *Repartee* he manageth with a great deal of insolent scorn of the Estates (whom he calleth *the Scots Laiks*) who do thus argue, *while the English Divines*
(as

(as if no other Divines but the Church of England had managed that point against the Papists) *thought universality no Argument for the Church of Rome.* All this Discourse (except the violent and insolent style, which deserveth an answer of another nature) may receive an easie answer. In that Honourable Convention (and in the Parliament also, who with His Majestie, who gave His Royal Assent to the Act establishing Presbytery, where the same consideration is used) there were some who lookt on both Governments as lawfull, and some of these thought Presbyterie to come nearer to the Word of God, tho' not absolutely, and unalterably enjoyned there: others thought it to be Christs Institution, and Episcopacy to be a corruption of, and sinful deviation from what our Lord had appointed. The first sort might well make use of the *Inclinations of the People*, as that which might determine them in a case, either otherwise equal, or inclining to the same side with the desires of the Nation. This is most foolishly compared with being determined in the controversies between us and the Papists, (where we can shew Scripture Arguments against their way) by the Inclinations, or universality of the People on that side. It is one thing to determine a Controversy in Divinity, in which all do acknowledge Truth and Errour, by the Sentiments of the multitude, and another, to satisfy the People of a nation in a matter which they are zealously for, as that which is commanded of God, and to the contrary of which their Consciences cannot submit: While they who are thus to satisfy them see nothing in that way contrary to the Law of God. The other sort might rationally make use of this consideration, as that which might strengthen them in doing that which otherwise they know to be their duty.

§ 4. His next effort against this determination of the States, cannot be better exposed, and the man Characterized by it, than by giving it in his own words; which are, *Why then, to tell you in a word, Sir, (if I may say it without giving the Lye to the Convention) There is not a faller proposition in the World, than that the Inclinations of the generality of the people of Scotland are against Episcopacy, or that they look upon it as a great and insupportable Grievance to the Nation.* I hope the Reader now hath a Specimen

L

of

of this Gentlemans Temper, and of that of them whose cause he undertaketh; and will be confirmed in what I have formerly observed, *viz.* That the Friends of the present Government of the Church, and of that of the State are the same; a very few excepted. Of this subject I have said enough in my former *Vindication*; in answer to the 10th. *Question*. Wherefore I shall here only consider that which goeth for his proofs, of what he doth here so boldly, and so indecently assert: He affirmeth that *if the Rude, Illiterate; Vulgar, not the third man of these of the better Quality and Education, not the thirteenth man is Presbyterian*. Here I observe a few things; he mistaketh the question, for many groaned under the Oppressions and Usurpations of the Bishops, and their Clergy, who had no fixed Principle on either side, in the Controversy about Church Government; and that either because of their Ignorance, or because of their Indifferency about such matters,

2. There are many thousands in *Scotland*, who belong to neither Member of his Division, they are not of them whom he calleth of the better Quality; but among the lowest of the People, for worldly Advantages, and neither are they Rude nor Illiterate: But tho' they want Philosophy and such humane Learning, they are knowing and serious Christians, and can give a Scriptural and Rational account of what they hold in the matters that belong to their Faith, and their Duty.

3. It is most irrational, in a Controversy of this kind, when the debate is about the number of them who are on this, and of them who are on that side, in a Religious Controversy, To consider them who are Neutrals, and on neither side; as are all they who are unconcerned about Religion, both in the greater and in the lesser Truths of it; and we know that many ten Thousands are of this Stamp, and are for whatever side is uppermost. Beside, there are not a few who are of opinion, that Church Government, as to the *Species* of it, is indifferent: These (tho' they may be persons Religious and Learned) are on neither side; and not to be brought into the reckoning.

4. There are not not a few whose Light and Conscience doth no wayes incline them to Episcopacy, who yet are zealous for it, and against Presbytery, because under the one they are not Censured for their Immoralities,

moralties, as under the other. One would think that Episcopacy hath little Credit by such Bigots for it, and that Rulers have little cause to consider the Inclinations of such, when they would settle that Government in the Church that may most conduce to the Nations Peace, and well-being. 5. There are many who seem to be zealous for Episcopacy, who are with all, implacable Enemies to the King and the Civil Government of the Nation, as it is now Settled by Law; and it is unreasonable to think that such a Government could be Settled in the Church as liketh them, and might give them advantage to overturn the State: When no other Obligation lyeth on them to Settle it. Now let all these be cast out of the reckoning, and I affirm that they who are inclined to Episcopacy (tho' some there be) are not one of a thousand in Scotland.

§. 5. I now come to consider his Arguments for what he hath so boldly asserted: His talk of *putting the matter to the Pole*, I neglect as an impracticable fancy. Then he telleth, *How little Phanaticism hath prevailed be north Tay*. *Aus. 1.* It is not Phanaticism, but Presbytery that we plead for; that is not forwild unscriptural Fancies; but for Sober Scriptural and Rational Principles, which we are ready to make appear to be such in defiance of what he can Object against them. 2. If there be many in the Northern parts, who are not for Presbytery, there are as few who are for the present Settlement of the State. 3. We affirm, and can make it appear, not only that there are many in the North who appeared zealous for Presbytery, as was evident by the Members of Parliament who came from these parts; very few of them were otherwise inclined, and they made a great Figure in the Parliament, for settling both the State and the Church: But also there are very many Ministers in the North (and People that own them) who tho' they served under Episcopacy, are willing to joyn with the Presbyterians, and whom the Presbyterians are ready to receive, when occasion shall be given: and those of the best qualified that are among them. That there were *few Meeting-houses in the North* (tho' yet they far exceeded the number mentioned by him) was caused by the opposition some great men made to

it, and not through want of inclination in the People to it. He sayeth, *even be south Tay, the third man was not concerned in the Schisme.* Ans. We know no Schisme but what was made by his Party. But that the plurality did not suffer under the horrid persecution raised by the Bishops, doth not prove, that they were not inclined to Presbytery: But either that many Presbyterians had freedom to hear Episcopal Ministers, or that all were not resolute enough to suffer for their Principle; so that this is no rational way of judging of the Peoples inclinations. His next Argument is, that *Pbanaticism* (thus he is pleased to use reproaches instead of Arguments) *tho' it prevail most in Towns; yet in many Towns the Plurality are against Presbytery:* And he bringeth instances in *Perth, &c.* Ans. 1st. That Presbyterianism; or serious Religion either, prevaieth most in Towns in *Scotland*, is no well grounded Observation: The contrary is often seen, and it is no wonder if we consider what sort of Magistrates and Ministers have been set up in Towns under the late Reigns, when Magistrates were forced in on the People; and they chused Ministers of their own Stamp. Religion is more ordinary among our Gentry and Commonality in the Country, then in many of our Corporations; tho' (through the Mercy of God) it is not wanting in them: For the instances that he giveth of Towns inclined to Episcopacy; *Perth* is known to be almost generally addicted to King *James*; and gave proof of it when they had occasion, by the *Higbland Army* being in their Vicinity. What he saith of *Couper* and of *St. Andrews*, both are certainly false. Tho' we deny not but that the late constitution of the University, in the latter, had much alienated many from the best things. *Sterling* is little better then *Perth*; tho' not wholly so bad: *Bruntisland* is not of that Temper that he ascribeth to it. *Musleburgh* hath many Presbyterians, tho' may be, some more be for the way that alloweth them more Liberty for their Lusts: *Dumfermling* hath very Sober Ministers who Conformed, which made many cleave to them; *Dysert* hath a Meeting house well frequented; of *Weems* he is in a great Mistake, the whole Parish goeth to hear the Presbyterian Minister, after the example of the Noble and Religious Countess and her Family;

it is so also with *Leith, Kelso*, and *Jedburgh* have many *Jacobites*; yet the former did unanimously call an eminent Presbyterian Minister, tho' they did not obtain him; and the latter did the like, and after missing one, they called another, whom they now enjoy. Nothing can be further from Truth then what he saith of *Edinburgh*: For tho' one Church there while it was possessed by an Episcopal Minister, was as throng as some of the Presbyterian Meetings; yet the other two were far from being so; and one of them was shamefully unfrequent, while the Meeting house in that Parish was Crowded; and the daily Collection in the Meeting-house was five or six times greater then that in the Church: Neither is it to be wondered at, that in so populous a City, and where the worst as well as the best, of all places in the Nation do resort, one Church should be throng with Persons of that way. That *the greater number of Citizens of Glasgow of the best Quality are of Episcopal Principles*, is so false as nothing can be more so, and yet this he is told. From all this we may infer, what horrid Lyes some do either Invent, or are willing to receive, and propagate, when they may serve their Design.

§. 6. He will have us believe in the next place, that *the Peoples Inclinations toward Presbytery is diminished from what it was a year or two agoe, by a third part, and that People now observe their principles and practices, are inconsistent with the common rules of Nature and of Christianity*. This is a bold Assertion, and a heavy charge: Of which, full, clear, and uncontrollable proofs might be expected: Instead of which we have only these two. The one is, *that an Ingenuous Gentleman told him, at second hand from another Gentleman of good quality, and good abilities, that he had heard the Presbyterian Preachers (To observe he will never own them as Ministers, I suppose because they want Episcopal Ordination) and he censured them that he never heard one Criticism with the explication of a Text, nor a Citation out of a Father, Poet, or Philosopher; or of Civil or Church History: And but little sense: And mockingly calleth all their Preaching, pure Scripture, and clean Gospel.*
Ans. 1. If the inartificial Argument, of the Testimony of Ingenuous Gentlemen, and Gentlemen of quality and ability, might carry the cause,

cause, especially when the report passeth through so many hands, or heads, who may practise upon what is talked, to improve it; and if we could abandon Conscience, and say what ever might contribute to our design, right or wrong, we could tell as many tales, and more of them with truth, of the manner of Preaching on their side, but we affect not such Recriminations: I wish both they and we might Preach more edifyingly then we do. For his 1st. Gentleman, being Ingenious, he might invent or hieghten what is said; and the other seemeth to have been a prophane mocker; as many are who are Persons of quality, and abilities: But it is evident to any who know the Presbyterians; and can speak truth of them, that they preach good sense, and useful Doctrine. 2. That our Sermons are not bespangled with Latine and Greek Sentences, out of Fathers and History (for Poets, and Philosophers, we think that, however their sayings might be *Argumenta ad Hominem*, against Heathens. The Gospel, and the Salvation of men are little concerned in their Sentiments) It is not because we cannot, but because we think it not fit, to use such means to convince the Consciences of sinners. We know the Gospel revealed in the Scripture is *the power of God to Salvation*. But that either writings of Fathers, or History, deserve that Character we are not convinced: We read these, and take their help in our studies. And if any thing occurre in them that hath some peculiar *Emphasis* or usefulness, we use that in Sermons: But the use of them we neither affect, nor make our dayly practice. 3. His Gentleman of quality is either a stranger to our preaching, or some what that is worst, if he say, that we use no criticisimes in explaining the Text: tho' we think some others exceed in seeking after them where they do not occurre, and are more curious than edifying in the use of them. 4. To mock at preaching *Pure Scripture* and *Clean Gospel*, is able to give such a Character of this Author, and of his two Gentlemen; as I am not willing to name: Had he heard the Apostle Paul, who *determined to know nothing among the People, but Christ and him Crucified*, The same Sarcasm had been thrown at his head. Another Argument to prove his point is, *a Statesman who had a hand in the late revolution, did affirm that he thought the Episcopal party the greater, and the better part of the*
Na.

Nation. Ans. 1. We are not obliged to believe this on the bare affirmation of a Person who hath written so many falsehoods, in so few sheets: And we cannot enquire into the truth of what he sayeth unless he had told the Statesmans name, which he hath more prudently, then Honestly concealed. 2. It is not unlikely that there might be Statesmen, one or more, who might have a hand in the late Revolution, without any regard to Religion; who being disappointed in their designs, might change their thoughts about the constitution of State, and shew spite enough against the Church: However, it is but the Opinion of one man; whose Person and the Credibility of what he sayeth, and his capacity to judge, we are ignorant of.

§. 7. He frameth and answereth an Objection: *Why then was this Article put in the Claim of Right, concerning the inclinations of the People: This he imputeth to the bad constitution of the Convention, through the negligence of the Episcopal party, and the vigilance of the Presbyterians: To the Members (many of them) deserting the Convention; and such-like.* All which was answered before. I cannot shun to take notice, that he designeth his party, *The Loyal and Episcopal party:* No man will doubt but he meaneth Loyalty to King James; which confirmeth what I have often said, that the present constitution of the State, and that of the Church must stand or fall together. He concludeth his Letter with the greatest and most comprehensive lie that is in it all: *Viz. That there is nothing but truth in it.* Of which I hope the Reader is, by this time, capable to judge. To his letter he addeth two postscripts. In the first of them he telleth us that *The Presbyterians cast many reflections on the Church of England.* But names but one of them, *That her Clergy have deserted their former principles of Passive Obedience and Non-resistance.* I wish the English cast no more groundless Reflections on us: Truly it seemeth so to us, And tho' some have endeavoured to clear them in this; I am one of these who are not cleared by any thing they have said on that head; however, tho' we talk of these things, we leave our Brethren of England to stand or fall to their own Master, and do not meddle in their Affairs; as we think they should not concern themselves with ours. He saith,
It

It is our Common talk, that K. William, loveth Episcopacy as ill in England, as in Scotland; We cannot answer for all that is talked; but wise men among us do not meddle with judging the hearts of other men, far less of Kings, which are deep. The Act of Council, December, 24 1689. Which he setteth down at length, can answer for it self: And giveth good reason for what it appointeth. His second postscript containeth a story which he seemeth to be very fond of: he could not let it pass, after he had finished his Sheet. It is, That a Presbyterian Minister in Edinburgh, confessed to a Gentleman, that within half a year last past, the Presbyterian party had lost 40000: And that they were not inclined that Patronages should be taken away, in that Session of Parliament, least by Popular Elections all Ministers should be chosen either Cameronians, or Episcopal. Answ. This also we have on his single Testimony: And his concealing the Ministers and Gentlemans names, is nor, I presume, out of tendernefs to any of us, but that we might not enquire into it. I converse with all the Ministers of Edinburgh, and I never heard any thing of that kind from any of them. But and if on man hath had such a Melancholy apprehension; his mistake is not probative. For hindering the taking away of Patronages at that time, it was so far from that, that the Presbyterians laid out themselves to the outmost to get it done, and obtained it, and I never met with one man among them who was against its being then done. What he saith, that there is as little Religion in the Western shires of Scotland as in any part of Christendom, is so notoriously false, as I did not think the worst of Scots men had been capable of this Assertion, Except them who know not what Religion is, or who hate any thing that hath the appearance of it.

Fourth

Fourth Letter.

IN this Letter, I find a Repetition of many things said in the former Letters, and already refuted, which I shall pass over in silence. It is not Inferiour to any of the rest in abominable Lies, and Reproaches: Such as, *That no History can parallel the Tragical Disasters the Clergy hath met with: That their Judges plainly and openly avow, that they do not intend their Obedience, but their ruine,* The most bitter Invectives can be invented fill up his few pages: Such as, *That the Protestant Religion is now no more than every mans Fantastick humour, new Models of Governments, and a Liberty to pull down the things that are most Ancient, and most Sacred.* These things are not to be refuted, more than the words of a mad man, or of one raveing in a Fever. He saith, *Some were deprived meerly for not reading the Proclamation for the Fast:* Which is an abominable falshood: Tho' such disobedience to the State deserved a check. It is as false, that any such Reflection as he mentioneth, was cast on the Episcopal Clergy, by the Narrative of the Proclamation, as any who readeth it may see. And the *Nonsense* imputed to it, is most falsely, and most wickedly asserted; and yet with cunning malice: For he doth not tell us what it was. In a word this Letter holdeth all in general; and so is unexaminable (except one passage, of which anone) and is full of virulent Reproaches, and so void of any thing that is Argumentative, that it is impossible for any man to answer it; except his Talent for Railing, and his Conscience to say what he will, true or false, be equal to that of this Gentlemans. Wherefore I shall pass it with a few Remarks. I might refute all that he saith as it deserveth to be treated, by writing on the Margine of every page Lies and Calumnies. He telleth us page 65. *That the Presbyterian Party are not considerable:* And will prove it by *dareing the West Country people to reduce the Highlanders* He may know what one Regiment of them did toward it at *Dunkell*: And many will that they were Authorized to attempt it. He talketh idly when he

M

speak-

speaketh of *The Supremacy of the Kirk*: They never pretended to any Power but what God hath given them, to Govern their own Members, in things that belong to the Soul, and by means that reach the Conscience, not the Bodies, or Purfes of Men. His further railing on this Head I pass, finding nothing that hath so much as the shadow of Truth, or Argument. He calumniateth us when he saith, that we have hyred Scriblers to defame them: The Pamphlet he speaketh of, called *Phan-Dealing*, I never saw, nor heard of before; and therefore can say nothing of it. His defence of the Clergies Morality, I have above answered, in the former Letter. That the Council received Libels against them, containing Immoralities; is no blame, They must hear the Complaints of all the Leiges: That they did not try them, is as little blame, for their work was only to judge whether they Read and Prayed, as was enjoyned them. He in the midst of this Discourse, telleth us of *the Persecution of the Clergy as unparalleled*: But one instance must be sufficient to vouch for this full mouthed Calumny. It is of *Mr. Mowbray Minister of Strathbrock*, *Tho' he complayed to the full, yet he was Rabled, his Gowen Torn, his Life Threatened, his Daughter Beaten, his Wife frightned to Death, and his Church door shut against him, by my Lord Cardorfs*. The falshood and disingenuity of this Story is manifest to all who know our Affairs; for several things are here ryed together, what were acted at different times, and had very differencing Circumstances. My Lord Cardorfs had been out of Scotland for many years; being persecuted for his Conscience: Nor had his Lordship been in the Parish of *Strathbrok* till several Months after the time when *Mr. Mowbray* was put out by the Rable: But *Mr. Mowbray* being one of them who were excluded from re-entring their Churches, having been outed before April 13. 1689. Yet in *August*, or *September* 1689. did re-enter his Church: Whereupon my Lord, being both Patron, and Heretor of the Parish, sent to him, desiring him to forbear, seing he had no Legal Title: And his re-entry could give him no Title. When he would not be prevailed with, my Lord caused shut the Doors, desiring *Mr. Mowbray* to apply to them who had Power in that matter, which

which he never did; but signed a Dimission; and after that lived peaceably with the Presbyterian Minister, who was settled in that place. For what is said of the Actings of the Rable against him, it was before my Lord came to that place, and deserueth no Credit; considering what disingenuiry appeareth in the general Narration. He saith, *That all that was acted against Mr. Mowbray, was only because he had Episcopal Ordination.* This is false, for he was Ordained by a Presbytery, when there was no Bishop in Scotland: For he was Minister at *Strathbrok* in the year 58, or 59. His Defence of the Clergies Learning I have examined in the former Letter. Only a new Topick I cannot let pass: *They are favoured by the Colledge of Justice: And these are all Learned men.* *Aus. Non sequitur.* His Calumnies about the Education of young Men for the Ministry among Presbyterians, are not worthy to be noticed; they are so manifestly false. He telleth a ridiculous Story, of one of them which I never heard of, nor have ground to believe: But the Truth of it cannot be examined, because we know neither the Person, nor any Circumstances to guide us in enquiry about it. I conclude my Remarks on the 1st. of the Pamphlets, with an Appeal to the Judicious and Unbiassed Reader, whether the noise they make about their Persecutions be proportioned to what they have suffered? Whether the Presbyterians in general be chargeable with what hath been done against any of them? Whether such a strain of Writing do tend to Union, and Peace in the Church? Whether they shew a Christian Spirit in dealing thus with others, when they take it so ill, when they imagine themselves to be injured in Word or Deed?

M 2

THE

THE
CASE
OF THE
AFFLICTED CLERGY.

I Now proceed to examine another of the Pamphlets, by which these of the Episcopal Clergy, who hate, and maligne the Presbyterians, do load them with reproaches, and aggravate their own sufferings, beyond all the bounds of Modesty and Truth: Its Title is: *The case of the present afflicted Clergy in Scotland truly represented*: Thus we are Treated by men of a restless temper, who are imbittered in their Spirits, by what inconveniency they are fallen into, from the ease and Dominion over their Brethren, that they lately had. One Book after another we are Lashed with: If they would speak truth, and exercise Reason, rather then express Rage and Fury, we would bear it; and clear our selves in the Consciences of all impartial men. But we must be content to take things as they are, and defend the truth, and our selves, from these assaults that they think fit to make, of whatever sort they be. Before I come to the Book itself, I shall a little consider the Preface. He commendeth the Moderation, and Integrity of the Author, and indeed it was needful: For none living could gather either of these two good qualities from this Pamphlet. He telleth us of the design of that Book, *To procure pity from the most Charitable Church*.

Church of England; A begging design as I marked on the other Pamphlet. *That men may consider the Fatal Consequences of Papal Supremacy in a Protestant Kirk.* If he would have his words understood, or believed, he should shew us wherein such a Supremacy is exercised: But Railing doth best in general Terms. It is also, *That the Church of England should bethink themselves how to quench the Flames, lest it destroy themselves.* Thus they sow discord among Brethren, and animate England to concern themselves in the Affairs of our Church, when we do not muddle in their matters. He will have all *Scots Presbyterians to be Persecutors*, and chargeth them with *thinking that they do God good service when they Kill Bishops.* Which Facts, that he aimeth at, the Generality of Presbyterians did abhor, as much as he can do. This is an early test of the Moderation and Integrity that we are to expect from this Piece. He further proveth our Persecution, by citing some passages out of *B. Burnet.* Whom being a Party, we are not to admit as a witness against us. Yet we acknowledge in his Citations, the truth of some rigour that was used in these times of Broils and Contentions; which Presbyterians do not Generally allow. If we would recriminate, we could lessen these excesses almost to nothing, by narrateing the Barbarity used in Scotland by his party against us: But I rather wish that both may studie Sobriety and Moderation, then defend, or practice over again what hath been amiss. I commend what followeth: His attempting to *narrow the differences that are between Presbyterians and Episcopal men in Scotland.* In Doctrine we are professedly one, but really there is a party among them who differ from us, especially about the *Arminian points*: In worship, the difference is very small: Only (contrary to his design) he wideneth it, when he falsely saith, that some in time of Prayer uncover their heads but by halves. Was ever this approved by Presbyterians: What he imputeth to us of fullsome expressions, and vain Repetitions, is a Calumnies; if there be some on our side, there are more on his, who through ignorance, or unseriousness may be charged with this.

It is also false, that at Baptism, we bind the Parties to the solemn League and Covenant: May be some might do it in a time when we had no Government, but it is thought fit among us to make the word of God the standard of what we believe, and bind our selves to practise.

§. 2. He essayeth to make a parallel also betwixt our, and their Discipline; but in that he is not so happy. For tho' we deny not that they have something that looketh like Parochial Discipline: And also the name of Presbyteries; yet they have but a shadow of both: For not only all that power that any of their pretended Judicatories exercise, is derived from the Bishop: But the exercise of it dependeth on him, and he can supersede it when he pleaseth: Which if any of them should deny, I can prove by two Instances in one Presbytery: *viz.* That of *Chirnside*. One for habitual Drunkenness on the Sabbath day, being cited before the Session, and for disobedience to them, being cited before the Presbytery, while they were managing the process, a prohibition was procured from the Bishop of *Edinburgh*, which sisted the process, and the man Drank on, in defiance of both Presbytery and Session. Another accused for living with a Woman as his Wife, to whom he was never Married, and being processsed by the same steps as the former; by a prohibition from the same Bishop the Presbytery desisted; and the parties continued in their former course of Life: And yet this Prefacer hath the forehead to say, that their discipline is the same with that of *Geneva*; and I believe his party will give him little thanks for the condescensions he hath here made, as we dislike them because not true, nor ingenuous. But we know the design of such pretended moderation; it is to load the Presbyterians with the guilt of causeless Schisme, as appeareth in the sequel of his Discourse: But when they debate with us about the difference betwixt a Presbyter and Bishop, they speak in another strain. It is also false, that they have Elders who are no Ministers; these among them who are more ingenuous will not allow them that name; much less do they give them the Power of Ruling Elders, or own in them the same Au-

Authoritative, and decisive. Power as the Ministers hath: I know no other design in keeping up Sessions; and Presbyteries in Scotland, but that the People, who have since the Reformation been used to Presbyterian Government, and can comply willingly to no other Church way, may be deceived with the shadow of it, when the thing is cunningly taken away. He sayeth *that in Synods all things are carried by plurality of Votes*. It is so indeed when the Bishop pleaseth; but dare they vote any thing, or can any thing be carried by their Authoritie, without his Lordships consent? I think none of them will affirm this. He confesseth the Bishop hath the power of Ordination in him; tho' he useth to take the consent of the Brethren of the Presbytery along with him (that this is alwayes to be done he affirmeth; but I am sure it is not the Principle of Episcopal men) all this considered, let any judge, whether he speaketh truth when he sayeth, that the Bishop is but a constant Moderator. A Moderator hath no Power more then the least of the Meeting hath; only he ordereth the Meeting, that all may not speak at once: Proposeth Matters to them, pronounceth, as their Mouth, what is the Mind of the Meeting: But nothing is determined by his Authority; nor are the Judicatories of the Church his Council, as Episcopal Assemblies are to the Bishop. We do then maintain, that there is such a difference between them and us, as may justify our not owning of the Bishops Authority, nor the Authority of the Meetings that is derived from it, and dependeth on it. We never used such an Argument to justify Rebelions: It was not the exercising Episcopal Power that caused what he so calleth; but their forcing the Consciences of men, and Barbarous persecutions, whereby People were put to the outmost extremities. If the Consciences of his Party could plead not guilty, of the Murthers and Butcheries that have happened, as well as the Sober Presbyterians can, who had no interest in them, but to Lament them, and the occasions of them, it were well for them. If Barbarities be committed now against them, we defend them not, nor are they chargeable on the Presbyterians; but on some few

few whom their persecution hath enraged. He telleth us of more Histories of the Clergies Sufferings, to come out. Our work is to Examine these that now he is pleased to offer. If he prove by his Collection of passages, all that in his preface he proposeth to make out by them, we shall succumb in the Debate: But I am sure some of them can not be proved, other things cannot infer the consequences that he draweth from them: But I will not anticipate, What remains of his preface is a renewing of his begging Address to the *Church of England*: What they get that way we do not envy: We wish indeed the ruine of Episcopacy (tho' we will take no unwarrantable course to effect even that) but not of Episcopal men.

§. 3 The Book it self is odly methodized. We have two leaves called the first Collection of Papers. Next a letter, under the title of the whole Book: then the first Collection of Papers begun again: And so to the 2^d. 3^d. and 4th. Collections: But we must follow whither he thinketh fit to lead. I must here refer the Reader to what I have said in Answer to the first Book, and the 2^d. Letter. Sect. 6. Where it is made appear that the Presbyterians are not accountable for the disorders that are said to have been acted; Tho' all the Stories that are told were true. But because in this Pamphlet we have attestations added to the narratives that are brought, which is not done in the other, somewhat must be observed concerning that. Which is, that mostly they are *teste me- ipso*, the Complainant is the witness, which is not fair. And often one of these Ministers witness for another, and he doth him the like kindness, for requital: Which derogateth much from the Credibility of such Testimonies. Further, all of his Witnesses are the sworn Enemies of Presbyterians, and in a Combination to defame them: And we have from the Pamphlets now under consideration a taste of the veracity of the men whom we have to do with. If his Witnesses make no more Conscience of speaking truth, then the Author, or Authors of these Pamphlets do; few thinking men will be moved with what they say. I come now to consider his particular stories. He beginneth with the Minister of *Cum-
nock*.

nock, with whom he joyneth the Minister of Auchinleck: *Whom ninety Armed Men forced into the Church-yard: discharged them to Preach, and tore their Gowns: And declared, that this they did, not as Statesmen, nor as Churchmen; but by Violence, and in a Military way of Reformation.* Ans. It is Attested under the Hands of George Logan of Logan, William Crawfurd of Dalegles, John Campbel of Horscleugh, George Campbel of Glaisnock, John Beg of Dornal, John Mitchel of Whetstonburn; all of the two Parishes mentioned: That they who did this were not of either of these Parishes, nor was it known who they were: Only that they were *Cameronians*, who had suffered severely; and were now gathered together on occasion of an Alarum that then was in the Country: Nor had any in these Parishes any Accession to that practice. And it is to be observed, that many of these Ministers entered by a Military Force, as they were so put out: Particularly the Minister of Auchinleck had his Edict served with three Troops of Dragoons: And that People never submitted to these Mens Ministry, but by the force that was put on them by Armed Men: And they suffered very hard things; and yet the People of these Parishes bore it patiently. In the business of *Machlin* he grossly belyeth them: They used no violence to the Ministers Wife; only gravely reproved her for Cursing and Swearing, which she used. He passeth page 4. to the Presbytery of *Dumbarton*, where 1st. he telleth us, What *Mr. Walter Stirling, Minister at Badernock, met with by a company of Dissenters.* This is a gross Lye: These 5 Armed Men who assaulted his House (having done the like to a Gentlemans House, and a Countrymans House, the same night, seeking Arms, or Plunder) were no Dissenters, of any sort or way, but Debauched Men, horrid Swearers, and Cursers, who were of broken desperate Fortunes; their Names are *John Mcmillan, Patrick Mctarged, George Tomoch, Archibald Ferguson, Archibald Shinning.* This one passage, duly considered, might discredit all that is asserted in his Book, and expose the Author as a malicious Calumniator, designing to fix all the Thefts, Robberies, and other Villanies, that are committed in the Country, not only on some Presbyterian or

N

other;

other; but on the whole party. It is also witnessed that Mr. *Stirling's* Parish gave him all the help and Succour they could in this his trouble. This Mr. *Stirling* was afterwards deprived by the State, for not Reading nor Praying, after which time he behoved to remove from the Church, and Dwelling-house, but to this day liveth peaceably in the Parish. Yea Mr. *Stirling* himself disowned that account of his Case which is in the Pamphlet; as what he had no hand in. For the two following Mr. *Duncan* of *Kilpatrick* Easter, and the Minister that was to Preach at *Boiall*. In the Narration of what concerneth *Kilpatrickeaster*, there is a gross Lye: None touched Mr. *Duncan*, nor did any personal hurt to him: which is affirmed by them who know that Matter: And may be confirmed by considering, that that Parties Zeal led them no farther than to rid themselves of these Ministers who had been such a burden to them. For that Man who was to Preach at *Boiall*; the Truth of the Story is, A great many came with a Burial, to the Church-yard; among them, not above six or seven had Arms, who did alwayes bear Arms: None of them made any Opposition: Only they sent to the Minister of the Parish to desire him to give them the Keyes of the Church; seeing he himself could not Preach. He promised to do it, if the Heretors should demand them; which several of them did; and offered to suffer him to stay in the House forty dayes, if he would give up the Keyes: He contrary to his promise, refused to give them up; but went away that day, and carried away his Furniture, except some Lumber which the People after took out of the House, in presence of his Brother, and Man-servant; without doing the least hurt to them.

§. 4. Let us now consider the Letter which beginneth page 1st. excluding what hath gone before. He beginneth with taking notice, that *Episcopacy* was abolished by the Parliament, on account of its being contrary to the inclinations of the People, and so may be restored by another Parliament. But he should have considered, that what ever motive the Estates went on, it is declared against in the *Claim of Right*, as a Grievance; and therefore cannot be restored without overturning the Foundation of our present Civil Settlement. That *Presbytery* was never Settled by Law, except

cept in times of trouble and danger to the State, by the practices of that Party; I have sufficiently refuted in my former *Vindication on Quest 2 p. 11*. He taketh notice of a three fold turning out of Ministers, *By the Rable, by the Convention of Estates, and by the Council*; For the first, he truly saith that it was no wonder, being in the Interval of Government (if he had added that it was done by a People rendered mad, by the Oppressions of these Men who suffered from them, he had done well) but he thinketh strange that it was not redressed, when the Government was Settled: This is answered in answer to account of Persecutions, &c. Next, he giveth us account, of the *disaffection of the Western Shires to Episcopacy, of their compliance when Persecution grew hot*: Which we deny to have been so universal as he would have it: Tho' I deny not that many put some force on their Light: Also, their compliances so far as to hear these Men, when they could hear none else, is no Obligation on them to cleave to them as their Ministers: Especially when opportunity was put in their Hands to hear others. Wherefore it is no Imputation, nor blame, that when a Liberty was given for Meeting-houses, they made use of that opportunity. Neither are their Addresses to be blamed, wherein they acknowledge the goodness of God; and thank men, for that Liberty which, tho' their due, had been detained from them. Tho' his *Wise men told them that the Liberty was granted to bring in Popery*; Yet as *Wise men as they*, thought, that the best way to keep it out was to make use of the Liberty, for setting people in the right way; and to beware of countenancing, approving of, or concurring in, any thing that might promote Popery: Such as, owning the *Dispensing Power* (which he most injuriously imputeth to them) and concurring for taking away the *Penal Laws against Popery*. But of these things I have sufficiently discoursed in my former *Vindication*; as also of what followeth, that there were few Meeting Houses at first: But that *this is a kind of Demonstration of the Inclinations of the People toward Episcopacy*. I see not: Nor understand what kind of Demonstration it is, unless it be a Parologysm: Next he giveth account of *Two sorts of Presbyterians, viz. Hill-men*

(as he calleth them) *and others*: And doth untruly, and not without Malice against the Sober Presbyterians, assert, that the former acted more consequentially to Presbyterian principles: The contrary of which is evident in this, (as in many more things, that might be mentioned) that two or three Preachers separated from all the rest of the Church, and refused subjection to their Meetings.

§ 5. In what followeth, this Author dealeth more ingenuously than the former that I dealt with: For he imputed the Rabbling Work to the Presbyterians in General; this Man layeth it only on the *Cameronians*; but even them he foully mis-representeth; while he speaketh of *their Eating and Drinking plentifully at the expense of them whom they Rabled*: All the Reports that we have of them, give account of their *not laying their hands on the Prey* as it is said of the Jews after *Haman's Persecution*, *Esth. 9. 15, 16*. But what is here asserted falsely in general, we shall have after more particularly: Where it shall be Examined. In his Historical account of things that followeth, page, 6th I have nothing to observe, but that he prevaricatch in alledging the *Prince of Orange's Declaration*, *Feb. 6. 1689*. Which only saith that *every one shall enjoy the Opinion and forms of worship, with the same freedom, and in the same manner as they enjoyed it in October last*: But saith nothing of restoring any thing which they lost as he alledgeth, but leaveth that to be done by regular and legal Methods. That which followeth, is an account of the tumult at *Glasgow*, upon the Episcopal Ministers Reassuming the Pulpit, after the Princes Declaration, that none should disturb one another in matters of Religion: This is more fully set down in his 2d Collection of Papers, p. 50 viz. That the *Magistrats and Ministers Assembled, and resolved, that the Minister should Preach Feb. 17 As was usual*: In order to this, they, by the chief Magistrate then in Town, required the Captain of the Guard to lay down Arms, as the declaration enjoyned; He refused: After this, the People that used to meet in the Hills, and they of the Meeting-houses, whispered together about their *Bloody Designs against the Minister and his People*: One the Sunday they hindered the ringing of some of the

the Bells: They publickly threatned the People as they went to Church; they pursued a Minister, who escaped, by going into a House: The Magistrats going to Church found it Surrounded by a Rable, whom they desired to go home in peace; but they Railed at the Magistrats, and assaulted them with Staves and Battons; gave a blow to John Bell one of the late Baillies; the Magistrats ordered the Towns servants and Officers to beat off the Rable, and so went into the Church; in time of Sermon the pretended Captain of the Guard came into the Church, crying aloud that the Town was in Armes: Toward the end, the Rable, conducted by the Laird of Carlland, fired into it: A Boy was wounded in the Face; they brake open the Doors, searched for the Parson and found him. They refuse to go home when the Magistrats required them: They took the People out of Church by fours and fives, and exposed them to the fury of the Rable: Many were Wounded, and Rudely treated: And not a few Persons of some note. This narrative (which I have abridged but not altered) is signed by James Gibson Ballie John Gilbagie, Patrick Bell. For answer to all this; it is in the 1st place to be considered, that little Faith is to be given to his Assertions; and that on two accounts; one is, the lying Stories that that he had told of the People of Glasgow, page, 39. 40. As that on Thursday Januarie 17 1689. The Minister did not enter into the Church. Also what is said about Mr. Alexander George is false. They did no more but search for the Keys of the Church Door and tore his Gown: Which we do not approve: They had been provoked by his Railing in a Sermon against our Reformers Luther, Calvin, Knox &c Not only so, but abundance of Lies are interspersed in the narrative of the tumult at the high Church, Febr. 17. As that a pernicious Rout surrounded the Church: It was only a few Women stood in the Church Door. That the Magistrats went to the Church with the Minister is false: For only Baillie Gibson was there: That these Women or any else, Assaulted the Minister, or People, is false; for his party were the first Aggressors: It is also false that 600 of the best quality in Town entered the Church without Arms: For there were not in all above 200; and not 40 of such quality; and they (or many of them) were armed with

with Pistols, Swords, Clubs with Nails in the ends of them, &c. It is false, that the Ministers party suffered such things as he saith. For most, and they of the best quality, who were there, do acknowledge that no such thing was done to them, but that the Presbyterians conveyed them home in safety. Likewise what is said of their respect to the Prince of Oranges Declaration, is a lying pretence; for it is well known, they have never shewed any respect to him, nor to his Government, but the contrary is apparent in their whole conduct. It is also to be considered that the Witnesses brought to attest the Story, are not competent: *John Gibson* was a party, and made a Bailie by the Arch Bishop, and all knew the Prelates Inclinations towards the present Civil Government. *John Gilhagie* is lookt on by all as Foolish and Rash Man, who little considereth what he doth: *Patrick Bell*, and his Brother, were, soon after, seased for Treasonable practises; were long in Prison, and are now under Bail. The truth in opposition to his lying Story is this: The Episcopal Ministers in the Town being thrust from their Churches by the Rable, before the Government was settled, the Provost, *Walter Gibson*, (who had been chosen by the Arch Bishop) made a paction with the Presbyterians, (for preventing Confusion) That the Keyes of all the Churches should be deposited in the hands of two men till the Convention of Estates should determine in the matter; in stead of this, he being absent (may be of purpose) his Brother Bailie *Gibson*, hired a company of Ruffians, armed as is above exprest; who with one Minister (a simple man, whom they prevailed with) went to the Church, and found 40 Women in the Door, fell on them and sadly wounded 32 of them, in a most Barbarous manner. The noise of this raised some of the Hill men, who were in Town, who beat Drums, and got to Arms, this occasioned the scattering of the Meeting Houles (who were quietly hearing the word) some of the Sober Presbyterians dealt with the Hill-men, and endeavoured an Accomodation: Only some of the Friends of the Women who had been wounded, could not be restrained from Violence: But what they did was nothing like what the Women had suffered: The Actors in this Tragedy who beat and wound,

wounded the Women, Were *John Gibson Bailie, John Bell, Commissar Robertson, George Robertson,* and his two Sons, *John Robertson, John Wat,* Inglis, *Patrick Bell, James Marshall, John Coats, John fishkill, John Paterson,* Horn, *John Aitkin, Alexander Aitkin, James Lies's two Sons, James Robertson,* The names of the Women who were wounded, and many of them hardly cured, are *Mrs. Maxwell, Mary Fleckfield, Marion Ewin, Agnes Rodger, Agnes Allan, Elizabeth Linning, Janet Lonsdown, Margaret Dalglish, Bessie Jackson, Janet Castellaw, Janet Fleeming, Janet Robertson, Margaret Inglis, Marion Fintlaw, Janet Kid, Janet Brand, Christian Lang, Janet Wood, Mrs. Mill, Janet Howie, Margaret Lin, Catherine Lin, Isabel Paterson, Janet Young, Margaret Anderson, Margaret Corse, Bessie Fleeming, Grissel Brown, Bessie Marshall, Janet Shearer, Margaret Steven :* Some of them are not recovered to this day, now after two years : They all have suffered patiently, and wait for a hearing of their Cause, by a competent Judge, as was promised them all, this was sufficiently attested before *John Leckie* then Bailie.

§. 6. In p. 7. and 8. Of the Narrative, he telleth us, *that instead of calling these Hill men to an account for their disorders, these very men coming Armed to Edinburgh, had the thanks of the House given them for their good service, and are still a part of the standing Forces of that Kingdom :* This he insisteth farther upon in the 4th Collection of passages, p. 90. 91. Where he setteth down the Act of the Convention. Where he also Asserts that *they Acted contrary to the Laws of Religion, Humanity, and of Nations, the Laws of This Kingdom, and the Princes Declaration, in driving out the Clergy, being in number about 8000. Overawed and Threatned the Electors of Members for the Convention, rushed in a tumultuary and hostile manner into Edinburgh, &c. And this before they were under the Earle of Leven's command ;* Hence he is bold to condemn the Act of the Estates approving of them. Here I observe a few things (referring the Reader to the Answer to Account of Persecution, &c. Letter, 1. §. 8.) 1. It cannot be made appear, that that Body of men Acted what he imputeth to the Rable, yea it is evidently false, for he saith they were 8000. and in

in military order: The Rable were scattered Companies, sometimes not above 10, or 12, or 40. or 100. And that under no fixed command; if there were some among them who came to *Edinburgh* who also were the Rable, is not to be wondered at, for it is so ten so in Armies that are in hostile opposition one to another. 2. That they were in Arms against Law, is false: For they were called by the Authority of the States, as their Guard, when their Enemies had gathered a Formidable party in to *Edinburgh*. 3. That they hindered the Election of Members, for the Convention, is also false. Himself and Complices, in their accounts of these Elections, assign causes of such Members being chosen, inconsistent with this Force; viz. The negligence of their Party. But *Opportet mendacem esse bene memorem*, 4 Tho' they were together before the Earl of *Leven* got the Command, yet not before they were called together by the Estates. 5. That they affronted either the Bishops, or the Nobility, is more then can be made out: Or that I have heard from any good hand. 6. That these men are part of the standing forces of the Kingdom (tho' there were no absurdity if it were so) yet is false. They were totally disbanded, a Regiment was indeed raised in that Countrey, a long time after: And new Officers were set over them: And if any of the same men were listed Souldiers, it was accidental: But it is well known, that that Regiment hath done more service to the King and Countrey, than others have done. what followeth, pag. 18. Deserveth but a little Animadversion; He saith *the Clergy suffered Patiently without publick complaint*. This and the other Pamphlets are witness to the contrary: Could men complain more publicly, more unjustly, or more Pathetically, and maliciously, than they do. He saith also, that *some of them suffered the loss of Children*; which is above made appear to be false, in the only instance that was brought. That they suffered without any Authority is not denied; because then there was no Authority in the Nation: It was in a state of *Anarchy*: For the right that he saith *they have to their bypast Stipends*; we shall not grudge that they get what was legally due to them. But if the Authority of the Nation (in the Convention, or Parliament) have determined otherwise, I know not

not where their Legal right can be founded, but this I leave to Lawyers to consider.

§. 7. *The fallsome and flattering expressions in the Presbyterian Address to King James, for their Liberty, their approving of the dispensing Power, which he taxeth pag. 9. Are his own imaginations, other Men can see no such thing in that address. That they never Preached against the disorders of the Rable, is false: tho' we thought not fit to make that our constant Theme. And if but few did it, it was because they who were the actors in that scene, little regarded the Preaching of the Sober Presbyterians: And they should have lost their sweet Words. These practises of the Rable were publickly spoken against by Ministers both before they were acted, for preventing them, and after, for reprovng them, and preventing the like. That the Presbyterians possessed their places when called to them, it was their Right: both by their standing Relation to their People, from whom they had been thrust away in Anno 1662. And also by the Act of Parliament giving all Ministers then put out, regrefs to their charges: And indeed they who had been by the Bishops put into their places were Intruders, and if any entere to other places, on the the Call of the People, to which they had not such former Relation; there was no blame; because there being no probable regrefs for the former Incumbents, it was not reasonable that the People should continue destitute of the Gospel. Beside that there was never a Relation of Pastor and People between them and these Flocks, they never having consented to such a Relation. For what he saith of the Right of Patrons, I think there were but few Ministers Fixed before it was Legally made void: And if they were, we think that Right was only founded on the Law; but was contrary to Christs Institution: And it was known to be about expiring, and therefore it was not contrary to a good Conscience, to accept of a Call to a People, without the Patron. It is true, in that Case they could have no Right to the Stipend: But the Consent of Minister and People, the Authority of a competent Church Judicatory being interposed, could well fix a Relation between Minister and People, without the Patron, He doth next fall heavily on the Convention of Estates*

O

(for

(for these men hide the not their Treasonable Speeches against the present Government of the State) That it is no wonder that many thought that the Design of some who were zealous for the Revolution, was more to destroy the Episcopal Clergy, then to settle the Nation, or preserve our Religion, Liberties and Properties. This I leave to them to Answer who have power to correct such petulance: He further lasheth the Convention and the Council, for their Acts with respect to the Ministers cast out in the Western Shires. Neither shall I meddle with him on this Head: He hath not yet done with our Rulers: But blameth them for the Proclamation for Praying for King William and Queen Mary, And punishing Men for not obeying it so suddenly. This I have answered on Letter 2. Sect. 17. All that followeth, to page 14. is already answered in the forecited place: Only he hath a new Argument in Defence of them who did not Read or Pray, viz. That The Proclamation was not sent to them from the Bishops. As if the Estates could not employ what Officers they pleased to Authorize, for signifying their mind to the Ministers. pag. 14. Even the King shall not escape his Censure; because, While he extended Clemency to Criminals, he did not so to the Clergy: Who were neither willing to obey his Commands nor Pray for him; nor so much as own him for their King. And it is indeed an Act of Clemency which few Kings ever shewed, to allow such to be in publick Churches, and to have the conduct of the Consciences of his Subjects: I am sure this is not the way to have the people Principled with Loyalty; tho' that was the main theam that these men insisted on in the former reigns. What followeth is his observe on a debate in Parliament, about imposing the Oath of Allegiance, and why it was not imposed on the Clergy: He saith, It was out of respect to the Presbyterian Preachers, lest they should scruple it: They being unwilling to come under Allegiance to King William till first he had settled their Church Government: And he thinks some will not take it till the Covenant be renewed. Here is bold judging, and censuring the secret thoughts and purposes of the Estates: As also most calumnious Imputations on the Presbyterians; did ever any of them refuse the Oath of Allegiance:

ance? Have not many of them (even as many as were required on any occasion) chearfully taken it? And that tho' the Covenant be not renewed. Did ever any of them move such a scruple about it? Yea it is manifest, that it is not their Principle so to bargain with their Kings about Allegiance: For they were ready to swear it (and did when called) to Kings who unsetled their Church Government; and who enacted the abjuring of the Covenant. What followeth pag. 15. 16. About Ministers being deprived for not Reading and Praying, is answered, in *Letter 2. Sect. 17.* He odiously compareth *the States dealing with the Clergy*, with that of *the French with the Protestants there, who saved their Life and Fortune if they change their Religion; but compliers here are turned out by the Rable.* *Ans.* If he can shew that this is done here by Authority, as in *France* the Persecution is acted; or that the Protestants in *France* suffered in a time of *Anarchy*, by a People that had been so barbarously injured and enraged by them: Then should he speak to the purpose; otherwise his parallel doth no wayes hold. They had made themselves justly loathsome, and a burden to the People, who took their opportunity to be rid of them, without such Barbarous usage of them as they from them had suffered. And the Estates thought it not fit to impose that burden again, on a People who had been so crush'd by it; what is there here that hath any affinity with the Case of the Sufferings in *France*?

§ 8. He pretendeth page 16 and 17. to remove a Mis information, given to them of *England*: *That the Clergy were not deprived by the Council for not Reading and Praying, unless they were immoral in their Conversion*: And from this he labourerth to vindicate them. Much of which is answered above: Only the Reader may know, that this was never alledged, nor given as the reason of their deprivation by any of us: what ever might possibly be talked in *England*, by them who knew little of our Affairs. The Council did not consider their Immorality, nor freedom from it; but only their obedience or disobedience to the Law. His story about *Bishop Lighton*, will not Vindicate the Western Clergy from gross and multiplied Immoralities: But that is not now the thing under our consideration. That Scandals were represented at Court, as

the

the ground of their deprivation by the Council, is as injurious and false, as any thing that can be said. The *plurality of Episcopal Ministers above the Presbyterians*, he seemeth to brag of: But is it any wonder, when twenty eight years agoe many had complied with Episcopacy, and all that did not, were driven away, and in that long time many of them were removed by death. Was it not so at the Reformation from Popery? How far did the number of Popish Priests exceed that of Protestant Ministers? But what he hence inferreth, hath no weight: *Viz. that many of the Episcopal Ministers must be removed lest they should overvote the others*: For a more Rational and sure course was taken to obviate it: *viz. That the Government should be settled only in the hand of Presbyterians, and such as they shall receive*; which he, or his fellow Censurer of the State, had above complained of; and we have Vindicated. He concludeth this Narrative with a warning to the *Church of England of the Enmity of Presbyterians against them, and their hazard from us*. And indeed the strain of these Pamphlets is mostly a complaint against the King and Parliament, and all the Authority of this Nation, and an appeal to the Church of England for deliverance from this yoke: And I hope our Rulers will consider them accordingly.

§. 9. We now come to consider the Authors several Collections of Papers: in which he hath been at a great deal of pains, but to little, or bad purpose: As I hope by Examination of them shall appear. His first Collection is of accounts that he hath had from his Complices, a Company of Men avowed and malicious Enemies of all Presbyterians, concerning their Sufferings from them; and all this attested by themselves, as I above observed. He beginneth with the Story of Mr. Bell of Kilmarnock which I have above answered on Letter second. Next he cometh to the *Presbyterie of Hamiltoun*: Where it seems he findeth three: Mr. John Dalgleish of Evendal, Mr. James Crichtoun of Oslebridge, Mr. Angus Mackintosh, at Sten-house, whose Gowns were torn, and they discharged to Preach: Attested by Dr. Robert Scot, Mr. George Leslie, and Mr. John Dennistoun. To all which I give no other Answer but what hath been said on the like occasion, That the

* the Presbyterians are not to answer for such practices, which were done by such as sober Presbyterians do not own, nor are owned by them, but rather hated and opposed: As also that so many lying Stories of this kind have been told by him, that it is not worth the while to enquire into the truth of these. Men use to slight what is asserted by a common Lyar. We have next a general account of the Ministers of the Presbyterie of Irwin: that all their Houses have been assaulted, their Gowns Torn, and they discharged to Preach: Many of their Wives and Children turned out of Doors, like to starve by Hunger and Cold, in the Winter: Some forced to flee and Lurk, that they cannot meet to make known their Grievances: Only three or four gives these accounts from their own knowledge, and certain Information. Signed Charles Littlejohn Minister of Larg: Alexander Laing Minister at Stewarton. One may easily Answer all this without particular information: Considering the veracity that is to be found in this Pamphlet: viz. Here is nothing but Generals, and that by report: Personal knowledge is pretended but for little of what is Asserted. And we have cause to think, that these were none of them who are of our Communion who Acted these things. Then follows the Sufferings of the Presbtery of Glasgow in the Persons of Mr. Russel at Govan, Mr. Tunnie at Carthcart: which two Stories are answered and found to be forgeries, on Letter 2. Mr. Blair at Rutherglen, Mr. Gilbert Musher at Cumernald, Mr. David Mill at Cumernald: which we may rationally judge to be of the same Stamp: Neither have we time to search into all the groundless Tales that he thinketh fit either to invent, or to take up from them that devise them. But that which he Labourerth to sett of, by the Circumstances of it, is, that Januuary. 17. 1689. A Rabble, mostly Women came with a design to drag the Minister out of the Pulpit: he being warned and forbearing, and returning from the Church, was Assaulted, his Gown and other Cloaths Torn. The same day Mr. Alexander George had his Doors broken, and he being upon his Sick-bed, they had draged him out of his Bed, if the Provost with ten men had not come to his Relief. Next Sabbath January 20. there was no Sermon in the City, on the 22 they sent a threatening Letter, for-
bid:

biding all Ministers to Preach on the biggest peril, this is attested by Alexander George: John Sage, the Ministers of Glasgow. All this is answered above.

§. 10. Another Paper of History he setteth down page 41. of *the Sufferings of the Presbytery of Paislay, upon the Bedele of Paislay; on the Minister there, on the Minister of Kilbarken: And how Mr. Houstoun usurped the Pulpit of Eastwood: This attested by Robert Fullertoun Moderator, and John Taylor Minister at Paislay.* The answer of all this we take out of the Accusation it self: It was done by Mr. Houstoun, and his Party: A man who not only is disowned by the Soberest sort of Presbyterians, but even by the *Cameronians*; as of most unsound Principles, and most immoral practices: Followeth a Letter Signed by four Ministers, *George Gregory, Francis Fordyce, William Irwine, Minnester at Kirkmichael, John Hog Minister at Ochiltry.* What is not repeated out of the former Stories, and answered before, is, *the People of the Meeting-house Battering and Bruising the Minister of Kirkmichaels Man-servant, commanding him to remove with what was his Masters from the House.* Ans. It is witnessed under the Hands of *David Bell, James Cathcart, Thomas Craig, William Niven*; all of that Parish: That they were present when one *Robert Donaldson* with some others, came to the Minister of *Kirkmichaels* House, and that they did not beat, or use any Violence to the Ministers Man-servant: But only took the Communion Cups from him, and that they two drank together, and shook Hands at Parting: And that the said Servant lived there peaceably a year after, and disposed of the Crop of his Masters Gleb. It is also witnessed under the Hands of *John Kennedy, and George Mcnaught*; that the forementioned *Robert Donaldson* who was said to use Violence in the House of the Minister of *Kirkmichael*, was a common Robber, and had Robbed several Houses in *Carrick*: And that he, nor his Complices did belong to no Meeting-House: That they apprehended him and carried him before the Baillie Depute of *Carrick*, who sent him to Prison. Is it not a Malicious Lye, to impute this Fact to the Presbyterians of the Meeting-house? Followeth the possessing of some Churches: Which

Which is above Answered. Then we have a large History Signed by the Minister of Livingston, Mr. George Honeyman, and John Park Clerk to the synod of Edinburgh: How 30 Armed men came to his House, Frighted his Wife, who had lyeen but eight dayes in Child-bed, carried away what they thought fit: Took his Horse and the Beddels Horse (which they sent back next day) a month after they searched the House for the Minister; sometime after that they Summoned him to Remove: All this we deny to have been done by any of our Communion. Yea the Summons given to him and others for removing (a Copy of which our Author doth furnish us with) doth shew it was done by a party of People who had been enraged by the cruel Persecutions that they had suffered from these Men. We are far from approving such Irregularities, but the World will not think it strange that they who instead of feeding their Flock, had worried them, should meet with such things from a People so highly provoked. I can produce a large Paper of the manifold Sufferings of that Parish, by Mr. Honeymans Malice and Influence: Attested by about thirty Hands, but I forbear to shun tediousness. Such another story we have of Mr. Man Minister at Bathgate, whose House they searched, also a Neighbours House, at last found him, and with threatening by drawn Swords, and Guns presented, demanded of him the Utensils of the Church, and Records of the Kirk-Session, Tore his Gown, and Summoned him to remove. This hath the like Attestation with the former. *Ans.* The People of Bathgate never owned Mr. Man, he being placed there only by the Bishop, without the consent either of Patron or People, only in time of most severe Persecution, many out of fear came to hear him; they were highly provoked by his Persecuteing of them. Of which there are clear and great Instances; in his stirring up the Magistrates, and assisting the Souldiers, to Ruine them. Next Mr. Norman Mckenzie, Minister at Mid-Calder, and John Park, do witness, that January 27 being the Lords day, after Sermon, Eight Armed Men came to his House, but were repulsed by some Gentlemen, who were there: in which scuffle three were wounded. That Feb. 1. They broke up the house, frighted his Wife: Said they would see all his Bonds: One of them Thomas Living,

Livingstoun, said he bebowed to have his Fathers Bond, for a Sum that he owed to the Minister: Finding no Papers they carried away the Church Utensils, which they committed to the Custody of one in the Town, they summoned him to remove: also they testify (which is also testified in the the former Narrative) that none of these were of the Parish. Ans. As we do not approve any of these things being Acted without Authority; so we find this to be a Lying accusation: For the Men who Feb. 1. Came to the House, carried civilly: Telling his Wife she needed not fear: And that they would do no harme to her, or any Person in the House. The Bond that Thomas Livingstoun sought for, was a Bond that the Minister had forced his Father to give for a Fine imposed on him for Non-conformity, Also Mr. George Robertson, Minister at Westcalder. had his House searched for Arms, and an old Sword taken from him; and was summoned to remove. Witnessed by himself and John Park, *ut supra.* Ans. If this was done, the General answers above given is enough to vindicate the Presbyterians in General from the blame of it, and the time of confusion, and provocations, that that poor suffering People had from most of that Party, may make us cease to wonder at it.

§. 11. In his second Collection of Papers p. 50. we have account of the *practise of the Rable, after the Princes Declaration*, against some Ministers who afterward were deprived by the Council; by which instances he would make it appear, how little the Presbyterians regarded Authority, when it tended to restrain their disorders. A general answer to all that is said under this, may be gathered from what hath been before discoursed: *viz.* That much of what is alleged is either Lies, or Truth disguised, and what was really done, was by Persons whose Actions we are not concerned to defend. He beginneth with the Tumult at Glasgow, Febr. 17. 1689: Which is answered, *Self. 5.* The next is of Mr. Gideon Brown Minister at Smalholme, attested by himself alone. But others are offered as witnesses it need be. Where it is Narrated, *that, George Dickson a profess Cameronian* (which is afterward said to be a Preacher in a meeting) *A Cottar to the Laird of Smalholm, first summoned Mr. Brown, to remove from the Church, and desist from Preach.*

Preaching: Afterward forced him out of the Pulpit, using violence to his Son who offered to defend him. He denieth that he persecuted them as they alledged; but that often he saved them from the Last of the Law. This story hath its answer in it self: For the man was a Cameronian, and the Actions of that party we never approved, neither can, nor will we defend them: besides, the parish do witness that he was a violent persecutor, and give instances of it under the hands of credible witnesses: Which shall be shewed to any who desireth to be informed. Our next instance is of *Mr. William Bullo, Minister at Stobo*; whom the Rable used most Barbarously, all the Winter, and frighted his Wife and Children into Sickness, and he was forced to lodge in the Fields in the Winter Weather. About the beginning of April, as he was riding through a Village in the Parish, there came out of the House of the Preacher in the Meeting house, his Servant, and a Rable, who with Swords and Guns charged him to Stand, he fleeing from them, they fired Guns after him, they mounting on Horse Back, pursued and took him, they threatened to shoot him, and bid him Pray before he should Die: When he told them they were in Passion; They said, you Damn'd Rogue, do ye Admonish us, so they Beat him with their Swords, and said they would spare him for that Night, and Sentence, and execute him next Morning, so, they convened many of the Parish, caused tear his Gown, discharged him to Preach: And on the day that he should have read the Proclamation, they hindred him by force from entering the Church, yet was he after deprived by the Council for not Reading and Praying.

Ans. In this Narrative, are many Lies: which is attested by *Mr. William Russel, Minister at Stobo*: As that his Wife and Children fell sick by fear: None of them were sick that year. That he lodged in the Fields; for he never lodged a night in the Fields, only one night two young men came to his house, he was not within, but in a Neighbours house hard by. His Wife said to them that he was in *Edinburgh*, he withdrew a little and returned as soon as they were gone, and said that he would not have fled if he had thought they were so few, but have Pistoled them both; it is also false that any came out of the Preachers house on him as he Rode; but these two young men being provoked with his speaking of pistol-

P

ing

ing them, came out of another House, and called to speak with him; He fled, the Preachers man came out to see what the Fray was, one of the young Men followed him on Horseback, did no harm to him, but reasoned the Case with him: He alledging that all the Honest men in the Parish owned him: They brought ten or twelve whom he Named as such, who yet disowned him. It is most false that he was hindered to read the Proclamation; he did read a part of it: It is true some moved to hinder him from Preaching, but the Presbyterian Minister restrained them. It is a gross untruth, that he was willing to Read and Pray, and yet deprived for it; For he said before the Council that he had not Prayed for King *William* and Queen *Mary*: That his Gown was torn, is also a gross Lye.

§ 12. The Story of Mr. Little (which next followeth) is above answered, in Answer to *Account of Persecution Letter 2. Sect. 13.* Next we have account of the Sufferings of Mr. *Archibald Ferguson* Minister at Kirkpatrick, whom the Rable, Men and Women, Assaulted in his House: When he calmly asked the reason, they knocked him on the Head with a Pistol, so that he fell: His Wife daily expecting the pains of Childbirth, they knocked down with the Butt-end of a Musket: He received many mercilesse Blowes, and was sorely bruised: Himself they dragged into a puddle; the Women cut and tore off his Cloaths; even to the uncovering of his Nakedness; beat him on the shins with a Club, commanded him to be gone, and forced him in his Wounds to leave his House, Family, and Church: Before I examine the matter of this Story, I take notice of the bitter Sarcasms, and cruel Mockings against all the Presbyterians, with which it is interpersed; as if this Fact were to be charged on the Party: Who yet do abhor such practices as much as any Men can do. He saith these Barbarities were committed by the pretended Godly Presbyterians: That they have separated themselves from the Society of the Catholick Church; because they do not observe *Easter* with the same superstition as some others do. He addeth, that the Womens Daggers were prepared for a thorough Reformation: And many such bitter Reflections he throweth out against us all; from the irregularities:

rites of a wild Party, whom persecution from his Party had made mad, and in whom we are no further concerned than to Lament their Principles and Practises. A further Answer was delayed when this was written, expecting Information from such as know the Circumstances of this Story: But that Account not being as yet come to Hand, when this sheet is printing off (by whose fault I know not.) I can only say, that the many Lying Stories that are in this Book, may derogate from the Credibility of this: If it be true, we abhor the Fact, and wish that the Actors may be brought to condign Punishment for such Inhumanity.

§. 13. In his third Collection of Papers (which concerneth them who complied, and yet suffered) he beginneth with *Mr. William Hamiltoun, who first at Irwin, then at Kirknewtown, was put from his House and Church, by the Rable, and very hard-used.* Ans. That these things Acted against him were not the deed of the Presbyterians, nor approved by the Church, is evident from this, that Mr. Hamiltoun is in good esteem among the Presbyterians, and is now received as one of themselves, into a share of the Government with them: Wherefore if such things were done against him, it was not by the Sober Presbyterians, but by a sort of Men who are not of our Communion, and who have shewed dislike against us also. For the Truth of what he alledgeth to have been done, I can meet with none who can affirm what our Author saith; and therefore have cause to suspect it as of the same strain with others of his Affirmations. He telleth us next how *Mr. Samuel Nimmo was hindered to Preach by some of the Earl of Argyle's Regiment.* If this were true, it was the Deed of some *Cameronians*, not approved by the Presbyterians. And I hope hindring a man to Preach (tho' we allow not that it be done in a disorderly way) doth not amount to so horrid a Persecution as he cryeth out of. His next complaint concerneth *Mr. Selkirk at Glenholm in Tweddale, who Read and Prayed, was threatened by some of the meanest of the People, to remove from his Dwelling, obtained from them a fortnight for that end, some put another Lock on the Church door to keep him out: Of this he had no Redress.* This we are far from allowing; but still here is nothing like the

French Dragooning. He saith that he complained and had no Redress: But we neither know whom to blame, nor how to make enquiry about the Truth of it, seeing he is not pleased to let us know who did thus deny Justice to him. It is sufficiently attested that this was done by Strangers: that they took two of Mr. Selkirks Elders into the House with them, who might witness that they used no violence, and that he and they parted peaceably: And that afterward he dimitted his Charge, and the Presbytery gave him a Testimonial. Mr. Burges (he doth not tell where he was Minister) is the next subject of Complaint: *His Church was possessed by the Rable, sent by Mr. Walker Preacher in the Meeting-house; by the connivance of Mr. Mowat, who is Old and Infirm: The Hereticks were offended that Mr. Walker invaded Mr. Mowats right The Rable hindered Mr. Burges to Preach; and when he objected King Williams Authority, they spoke of it with contempt.* Ans. Mr. Mowat, and the Parish had called Mr. Walker to his help: The people hearing of the Act for restoring the old Ministers (not considering that it was only Voted, but had not the Royal Assent, which it after had) met in the Church; Mr. Walker dissuaded them: Yet was forced to Preach to them there: There was no Tumult: the whole Parish was met: Mr. Burges's Beddel opened the Church door to them. It is false, that any of the people did condemn King William's Authority: There were indeed three young Men, who some dayes after, discharged Mr. Burges to Preach: But this was not approved by the rest: nor was ever any violence offered to him: What the Paper saith of Arms, and beating a Drum, is false: The Parish had been at a Rendezvous; whence they came to a Burial, but that they made use of Arms or Drum, at or near Mr. Burges's House, is altogether false. The Sufferings of Mr. David Spence followeth, That *He was discharged to Preach in January 1689. by Strangers, yet continuing till April, he was forceibly hindered to Preach and to Read the Proclamation, on the day appointed for it, tho' he was willing to do it: On complaint, he had protection, from the Committee of Estates; yet in September he was deprived for not Reading.* Ans. In the Records of Council I find him deprived for that he confessed

testified he had neither Read nor Prayed: But not a word of the Plea he used for his Omission: So that this is to be look'd on as a gross prevarication, and malicious design to defame the Government: For the Rable hindering him to Preach before he was deprived: We do not approve it, nor was it done by any of our Communion. What is said of some Ministers in the Presbytery of *Stranrauer*, we shall meet with it in a Pamphlet that peculiarly insisteth on their Sufferings; wherefore I now pass over it, *Mr. Francis Scot of Tweedmure was cast out by the Rable. This we do not defend, nor are obliged to Answer for it. Mr. Alison of Kilbucko was cast out after he had been cleared by the Council, having given all Obedience, and his Goods were destroyed by some Women; And a Presbyterian possesseth his Church, neither can he get any Redress.* What application he hath made for Redress, and who hath been faulty in denying it to him; we cannot enquire, for our Author is not particular; but thought it safest to Reproach the Presbyterians in general Terms. All that remains in this third Collection of Papers is some Letters sent to London to my Lord *Elphinstone* complaining of the injustice done to *Mr. Paul Gelly Minister of Airth: In that he was deprived by the Council on the Testimony of two Perjured Persons, whereas he had given all Obedience and he hath a good Testimony from most of the Parish.* Ans. They that testify for him are of his own Party: They did not testify any thing before the Council in his Vindication: The Witnesses against him were neither accused before any Court, nor convicted of any thing that should derogate from the Credibility of their Testimony: They testified not only that he did not Read and Pray, but that he Prayed for the Restoration of King *James*, and exhorted the people to Pray so in private: And said, *That he expected a Reformation, but they had got a wicked Tyranny, and Ungodly Rulers: And that People were not secure of Life and Fortune; all this is attested by the Records of the Council.*

§ 14. In his 4th and last Collection of Papers, he hath the Proclamations, Acts of Convention and Council, Addresses, &c. That he thinketh may bespatter the Presbyterians: These Papers need none of my Apology for them. Wherefore I shall only rake notice

notice of his little Remarks on them, whereby he doth most petulantly reproach the Government, as well as the Presbyterians. Some Observations he maketh on the Proclamation of the Estates for praying for King *William* and Queen *Mary*, which are above Answered: One I now take notice of: Which is, *That the Presbyterian Preachers were not questioned for neglecting to Read the Proclamation, and to Pray according to it; tho' others were.* Ans. I know not that any of them were guilty of this neglect: And if any were, there was no Information against them; and therefore no punishment could follow. He next dealeth with the addresses of the Presbyterians to King *James* for the Liberty granted them by him; and taketh notice, *that they were Ready to comply with a Popish Prince, and did not keep their promise of Duty and Allegiance to him.* I take no notice of his profane mocking, in the strain of what he sayeth: But to the thing, I Answer, They no farther complied with a Popish Prince, than to live peaceably under him, and to use the Gospel privilege that they had been violently deprived of, which was now restored to them; and had not his Party their Liberty also secured to them, by the same King? Yea they concurred to set him up, and to advance his Supremacy and Arbitrary Power, by which he was put in Capacity to destroy our Religion, which we never did: For promises of Duty and Allegiance; we kepted them so long as he was King, but when the Nation laid him aside, and chused another, the obligation of our Allegiance was changed, and we bestowed it where the Nation had placed it: As also did the Church of *England* their great Patrons. But this man, and his Complices, declare their dis-like of our King, and Civil Government, on all occasions, as much as they do against our Church way. His next effort against the Convention, and Government, is from a Letter written by the Viscount of *Dundie*, whom he calleth *The Great* (which is on the Matter an owning of that Rebellion that he was the Head of) the Letter and this Authors remark on it, tend to condemn the Convention of Estates of injustice. This matter I have above touched. It is false *that he was living in Peace, and that he was in bazard of his Life by the Rable.* He had gathered a formidable Party to destroy

stroy the Convention of Estates, and they gathered a force for their security: And on this, he and others went away in Arms, and gathered a party in the Highlands. But on these things I insist not, my business being mainly to vindicate the Presbyterian Church of Scotland, in her Principles and Actings. The Act of Council December, 24. 1689. I have Vindicated on Letter, 2. He is pleased (and reckoneth it modesty so to do) to call it a *great stretch of Justice*: Some mens necks have been made to stretch for a less Crime, then thus to reproach the Government. He saith, page, 85. that *the Ministers outed by the Rable are cast out of the Protection of the State*. That is no further true, than that they were not reponed: The reasons of which are given on Letter, 2. It is maliciously represented, *that the Rable, and all their Enemies, were invited to be witnesses against them who yet were in place*. For all were invited, but none were admitted, but such as were unexceptionable witnesses, *Boni et legales homines*. Would he have none but his own party to be witnesses against them who despised the Government. He would fain say something against the Prince of Orange's Declaration, page, 90. But can find nothing; but that *the Rable grew strong by it, and they who had taken Arms* (who were indeed King James Party) *were forced to Disband*: This is that which grieveth him. What followeth of the Conventions thanks to them that had Guarded them against Dundies Plot, and his observes on it, is discussed above on Letter, 2. He observeth nothing on the Proclamation for the Fast, Aug 24. 1689.: But that he calleth it a Canting Proclamation: A word of contempt that these men use for any thing that looketh like serious Religion. And that Mr. Ramsay, and Doctor Gardine were deprived for not Reading it: Which is false: For it was for Praying for King James, as the account which he himself giveth doth make manifest. All that he observeth on the Proclamation ordering to whom the Bishops Rents should be payed (they being now laid aside) is, *That Alexander Hamiltoun of Kinkell, who was employed as receiver for St Andrews, was at Bothwel Bridge, and by the Clemency of the then Government had his life spared*. If all this were true what doth it make against the Presbyterians. He is known to be a Faithful man, and why

why might not the Government imploy him seeing the former Government had spared him: But in truth, it was not so much the Clemency of the former Government, as no Crime could be proved against him, that saved his Life. His last paper for it seemeth that he is now at a Close, and can say no more) is a draught of an *Act for the Establishment of the Government of the Church, given in to the Parliament by the Kings Commissioner, which, he saith, that the Presbyterians would not admit of, because it restrained them from meddling in State Affairs.* *Ans.* Many other Acts, as well as this, were given in, being drawn by private Hands, to be considered by the Parliaments, and were rejected. or amended. That the Parliament rejected any of them, it was because they saw them, or somewhat in them, to be inconvenient; but that he will fix on the particular cause, and lay this on the Presbyterians, is saucie Boldness: Not only meddling with the designs of the Legislators, which is not fit for a private Person, but with the secret thoughts of Men, which is fit for no Creature.

§. 15. The Conclusion of his Book, consisting of 5 or 6. pages. I shall not much be concerned with; he there, more than before (which was needless) venteth his spleen against the present Government of the State: And that in very undecent terms. He dealeth in most of it, with the Observator, whom I leave to plead his own cause. Though I have above Asserted, and Vindicated the Truth of most things for which he challengeth the Observator. His note about the Earle of Crasfords Letter, is a groundless Cavil. His Lordship, doth not own that the Council took probation of Crimes of another Nature, beside not Reading and Praying; but on the Contrary, said, that tho' they who framed the Lybels against the Episcopall Ministers did Ignorantly, in their Lybels, accuse them, either for their Opinion about Church Government, or Immoralities in their Conversation; yet, no regard was had to these, nor any question made about them. He next taketh to task a Book intituled *A brief and true account of the sufferings of the Church of Scotland from the Episcopalians since the year, 1660.* which he saith, *is written by a true paced Presbyterian:* And imputeth all the Assertions, and severity of Stile in that Book, to the Pref-

Presbyterians. This is an unfair, and Injurious, and false imputation: Presbyterians disown both the Title, and many Principles vented in that Book, it was written by a Cameronian, while that Party stood at a distance from the sober Presbyterians, and from the Generality of them who bear that Name, as much as from the Prelatists. Though on the other hand, we know that there are many undeniable truths in it; as to the matter of Fact concerning these sufferings; which I wish he, or any of his Party, would undertake to disprove. But it is strange that this Gentleman should quarrel the Title of that Book, seeing it is exactly conform to his own, in the bitterness and ill Nature that appeareth in it: Only things are not there so foully misrepresented as in his Paper. The Queries with which he shutteth up this his Work, we are the less concerned in, because most of them are built upon the Principles of that Book, which we do not own: And others of them, on some Actings of this Church in a time when both contending parties run a little too high in the heat of debate: Of which I have spoken what is sufficient in my *Former Vindication*. Only a few things, not met with in that Paper, I now take notice of. *That the Presbyterians have risen twice in Arms in King William's time*, Is an Impudent and false Assertion: For the first time that he mentioneth, it was a Rabble of *Cameronians*, not in a Body, but here and there, to throw out some of the Clergy who had severely oppressed them: Of which I have told my Sentiment above. The other, *A formidable number in a Hostile manner, making an Address to the Council, telling them, That they would not lay down their Arms till the Council had discharged all Judicatories to pronounce any Sentence in Favour of Episcopal Ministers*. This was never heard of before: And certainly this Gentleman hath either Dreamed it, or Invented it. page 107. He hath amassed a heap of gross Lyes, viz. *They have Voted King William out of the Supremacy: That they have Usurped it*

it to themselves, having without his leave Conveened at Edinburgh, and Voted themselves into a free General Assembly. That they daily draw up Instructions for regulating the Parliament: That they Meet and Adjourn at their pleasure. For the first of these, it was not the Ministers, but the Parliament (to which the King gave his Royal Assent) which Voted away the Supremacy: And that, not any Supremacy that is due to any man on Earth; but such a one as the Pope had usurped over the Church of God; and which some of our Kings had assumed, and under the former Government had been scrued up to that height that the King might overturn our Religion at his pleasure. And it is highly to the Commendation of our Gracious King, that he was pleased to give to God that which was his, and to reserve only to himself, what was *Cæsars*. For the second, the Presbyterians usurpe no Supremacy, no Legislative, nor Coercive Power: They pretend to no more but a Ministerial Power, in declaring the Laws of Christ, by his Authority, and in executing the Censures which he hath appointed for the breakers of these Laws. Thirdly, It is most false that they conveened in the General Assembly without his leave, They had an express Act of Parliament for it, neither did the Assembly Meet or Adjourn, without the Kings Commissioner at any time; other Judicatories are by Law allowed to Meet and Adjourn, as they think fit; and therefore their so doing is not without the Kings leave. We think it no small mercy to have the Magistrates Countenance to our Meetings; Tho' we think to deny any Intrinsic Power in the Church, to meet about, the Affairs of Religion, were to condemn the Apostles, and to allow Rulers, if they should be either open or secret Enemies to the Truth, a Power to ruine all, at their pleasure. Fourthly, That they either daily, or at all, draw up Instructions for Regulating the Parliament, is an Assertion so False, and Malicious, as none but a man of this Authors temper could be capable of: Nor can I ima-
gine

gine from whence he could take rise for such a Fancy. He hath another foul Untruth: *That the Covenant is again Voted the Standard of all pure Religion.* I desire to know of him where, when, or by whom, this was done: For they that live in *Scotland* know nothing of it. His talk of *some bolding that King Charles fell from the Crown because he brake the Covenant, and King James had no Right because he took it not*: Might perhaps be the Principle of some of the wildest of the Hill-men, but never were the Opinions of sound Presbyterians. His third *Query*, deserveth little Answer. We are far from thinking King *William* an Idolater; tho' we dislike the *English Service*; And our Principles are known, that we owe Loyalty, and have payed it, even to an Idolatrous, (that is a Popish) King. The fourth *Query* tendeth to engage the Rulers to bear down the Presbyterians in the *North of Ireland*; that Popery might prevail there; against which they have been the greatest Bulwark of that Nation. His fifth *Query* quarrelleth the Dissenters in *England* for Praying for their Brethren in *Scotland*: How reasonably this is blamed, let the Reader judge. I never heard that they Prayed for *Scotland*, as their Mother Church. In his Sixth *Query*, he shamelessly blameth Presbyterians for being against Toleration (this I have answered in my former Vindication) whereas his own Party are as rigid that way as any, except Papists, or these in *Japan*. For his last *Query*, Which concerneth the Moderation of Presbyterians; it is our design and endeavour to grow in this, and in other Graces; and not to confine our selves to our own attainments, or to what others had attained who went before us: And to set no bounds to it but what the Scripture setteth. I hope all this considered, the design of his *Queries* is lost; which is to represent the Presbyterians as not Loyal, nor firm to King *William*. Many wise Men think that he hath few in this Nation, beside them, who are cordially for his Interest.

[illegible]

A N
A N S W E R

To a Pamphlet, Intituled;

A late Letter concerning the Sufferings of the Episcopal Clergy in Scotland, printed 1691.

THe Party finding some acceptance with their easie Believers, of their former Lying and reproachful Prints, thought fit to add this, as a further knock of the Hammer, to drive the Nail to the head: That it might now be beyond debate with them who will give them Credit without trying the Truth or Ingenuity of what is reported; that the Presbyterians are a Cruel Party, and have oppressed the Clergy. And indeed this piece is behind none of the rest in effronted and bold Lies: And to say this, might be a just Refutation of the whole Book: Tho' no more were said: If they who know our Affairs can but Read the Book with impartial Eyes, and if Strangers will give equal Credit to the one Party as to the other: Yet least they should say, that there is no answer to it; I shall with much brevity take notice of such passages in it as are most material. *page 4.* There is a notable Lye, viz. He will have it thought that *There were no more Nonconformists in the Presbytery of Stranrawer, but two women and one Minister* (whom yet he doth not own for such, but saith *he was so reputed*) this is an Untruth so broad faced, as may disparage the veracity of the Author, and make all his Asser-

ons

ons be disbelieved. For many, if not most, of the Inhabitants of the Parishes in that Presbytery, were Fined, Imprisoned, and Ruined, for their Nonconformity: *Dragoons* were kept there, as a necessary means to force the people to comply with the Episcopal way. An Account can be shewed of above 1000 *l* Sterling leavied off the Parish of *Glenluce*, for nonconformity: And scarce a Family in *Stranrawer* of any note, but were Fined, and Imprisoned, till they payed their Fines. He who after such an impudent and broad Lie, will believe any thing that this Author writeth, on the Authority of his Testimony, may also believe that there hath been no persecution of late years in *France*. And if any of the distressed People did at last comply, it doth not more follow, that they were Episcopal, than it can be concluded, that all the *French* Protestants are Papists who were forced to be present at Mass: That *there was no Presbyterian Preacher in these parts except Mr. Bell*; is not strange; seeing by the furie of the Persecuters none might be seen: That *he had freedom in his mind to hear the Incumbents that then were, and that when the Liberty was given, he set up a Meeting-house*: Is a practise not to be blamed: the People generallie either could not hear, or did it *renitente conscientia*: And it was but reasonable that a Minister who before could not edify them, should do it when a liberty was granted for so doing.

§. 2. It is also a gross and malicious Lie, p. 5. That *William Torbran fled to Ireland for the Murther that he had committed on a Child of Mr. Hutchison's*. Mr. *Hutchison* never charged Mr. *Torbran* with the Murther of his Child: but *William Torbran* was forced to flee to *Ireland* to escape the severe persecution that he endured from the Souldiers. at the instigation of the Minister of the Parish, such a bold Calumnie might be of dangerous Consequence, if *Lex talionis* were put in due Execution. p. 5. 6. He telleth a long Story, about *Building a Meeting house and calling another to be Minister* (at *Stranrawer*

rawer then Mr. *Bell*, about which I have no Information; neither is it material, or to our purpose. But what he saith of *Lairds and Ladies by Threatnings compelling their Tennents, and by other indirect means prevailing with others, to concur for maintaining that Meeting*: Is a shameless Lie. It's well known, that the People of that Countrey did forwardly, and cheartully go along in that design: And Generally the meaner sort shewed as much Zeal that way as they of better fashion did. If he had mentioned who these Gentlemen were *who made gain by the Collection for maintaining the House*: Or who the two were *who beat their Tennents first to take the Test, and after to leave the Church and go to the Meeting*: The truth, or falshood, of these Assertions might have been inquired into: But since it hath not pleased him so to do, I hope it will be no Breach of Charity to look on them as slanderous Forgeries, like unto many passages in his Book already noted, or to be noted. It is not enough for this Gentleman to reproach the Presbyterians, but *page. 7.* He most maliciously belyeth his Nation, as if there were neither Law nor Justice in Scotland, nor any remedy for such as are oppressed: While he saith, *That they deal no otherwise with their Farmers than with Slaves; that if the Tennent Die Rich, the Laird must be Tutor to the Children*. I know not what this Author hath observed, but other Scots men are unacquainted with these things: And if there be oppression (as alas there is too much every where) I am sure his own party have a large share of it among them. What he so Tragically Painteth out, of Preachers and People going through Parishes, where there were no Meeting Houses; Amounteth to no more but this, that the Ministers, were so charitable to People who could nor maintain a Minister for themselves, as to go to them, and help them, by appointing their Meetings where such destitute People might attend them.

§. 3. He telleth a long Story, *page. 7.* Of the Presbyterians *Arming themselves, and inventing false Reports to give countenance for*

for their so doing: and that the design of it was, to ruine the Clergy. This allegation is above answered, being brought in also in some of the former Letters: And himself opposeth it, in acknowledging that most of the Clergy were turned out before this Arming of the Countrey. Neither are the Papists in that Countrey so few as he alledgeth: Especially considering them as strengthened by all that owned King *James's* Interest, tho' nominal Protestants. There was both necessity for Protestants providing Arms and it was allowed by Authority, after the Prince of *Orange* Landed. That *one Troop carried all the Papists to Goal*, I know not: but I am sure, before the Prince and his Interest became formidable (which was the time when the People provided Arms) and while the Episcopalsians were not discouraged from appearing for the Papists, many Troops would not have done it. The Persecution that he speaketh of was, by his own Confession mostly (if he had said only it had been nothing amiss) Acted by the Cameronians: Which leaveth it on them not on us, to answer for it. *page. 8.* That *all the Ministers of that Presbytery, except one who was absent, obeyed the Proclamation for Reading and Praying*: Is a bold Assertion. For it is said by guess: For 1, they had few, or none, to hear them, beside their own Families: Who then can witness that they obeyed the Proclamation, or before whom did they perform this Solemn Action? 2. It was witnessed before the Synod of *Wigtoun*, *April. 18. 1690.* That *Mr. Cameron* Minister at *Inch* did, the same day pray for King *James*, and the young Prince: And that he read not the Proclamation till after the the Blessing, when the Congregation was a Dissolving. The Narrative, *page. 8, 9.* Of the *Two Commissioners treating with Patrick Paterson, to make him Provest if he would put out the Minister*, is most false: *Mr. Paterson*, who is now Provest of that Town (1691) denyeth that any of the Commissioners did ever insinuate any such terms of his being Provest: And these two Commissioners are known to be Persons of that integrity

grity, that his Lyes will not be able to stain them. They did no more than oversee the Elections, which by the Convention was enjoyed. What he maliciously saith of *William Torbran*, we have no more but his word for it: which of how much value it is, may be judged by what already hath been observed.

§. 4 The falshood and malice of whar he affirmeth about the *Commissioners from Stranrawer to the Convention, bringing from Edinburgh with them a part of the Collection for the Irish Protestants*, is so evident as nothing can be more. That money was, according to order, delivered to the Provost of the Town: Who distributed it Faithfully, to the Irish Protestants, who were there, according to their several Necessities. And the names of them who received it, with the place of their abode in *Ireland*, and what they received, was returned to Sir *Patrick Murray*: And these records can make it appear that it was not bestowed as he alledgeth. He cannot forbear to spit his Venome, even on the *Irish Protestants* (who had escaped the Bloody rage of the Papists) because they were not of his way: Which is a *Specimen* of his Temper and Inclination. He telleth a Story of one *Ferguson*, a Souldier, who, with some others, discharged several Ministers to Preach: And inlargeth in some Circumstances, not worth our Transcribing, of the truth or falshood of this I have no Information: Nor what sort of man this *Ferguson* was: I easily believe (tho' not on the Credit of this Author) that there might be a man capable to do such things: But are the body of the Presbyterians Countable for every thing that a Person did, whom they know not, and whose Actions they approve not. The same is to be said concerning the *Irish Preacher*, mentioned, page, 10. Whom we know not, nor can we enquire into the truth of the Story, nor into the Circumstances of the Person: He not being named. For what followeth from page, 11, to page, 18. All the Information that I can find is that the incensed Rable did indeed turn out

R

these

these men and discharged them to Preach: Which irregular practices we do no wayes approve: But this is not imputable to the Presbyterians; but to some who had suffered intollerable Injuries from these Men, and whom oppression had driven out of the Limites of patience and soberness: Neither have we any ground to believe these aggravating Circumstances which he mentioneth, to be true; Lying and mis-representation being so Familiar to this Author. If the things mentioned be true, we disown and abhorr them, as Barbarous Villanies. The Storie about Mr. *Sommervel* at *Lefswalt* being persecuted by the instigation of the Sheriff of the County, is disowned by Mr. *Sommervel* himself; and is incredible to every one who knoweth the Gentleman who is thus blamed. The account he giveth of the sufferings of several in the Presbytrie of *Straurawer*, if all were true, is not strange (tho' yet we are far from approving of what was done) for there it was that the most horrid Barbarities were practised on that poor People, by means of these Ministers: There one might see Bodies hanging on Trees by the way side: Heads, Arms, and Legs of the poor People who had been Murthered without due course of Law, set up on Poles, in many places; And is it strange that people should be enraged to see such sad spectacles of their Relations; or that disorderly passions, and from them, disorderly actions, should be the consequent of such moving Objects? But whether what is alledged be true, or not: I cannot tell, not having got information from that part of Country.

§. 5. He concludeth his particular Instances of this Persecution page, 18. With the account of Mr. *Ramsays* sufferings who was Minister at *Straurawer*. Two things he complaineth of: The 1st is, that Mr. *Millar* the Presbyterian Minister there, Hounded out the Rable to Trouble, and expel Mr. *Ramsay*, that himself might get the Tithes Herrings. This is denied as an impudent Forgery. And Mr. *Millar*, challengeth Mr. *Ramsay* or any else to adduce one credible Person, who will Affirm that he

he had any hand, directly, or indirectly, in the trouble that Mr. Ramsay met with. The 2^d. is, Mr. Maxwell (who had been in Ireland some time) when he returned home, Mr. Ramsay also and others, could not get their Stipend. Yea the Sheriff incouraged all these to whom they owed anything to sue them. Whereas he refused to hear them when they sued for their by past Stipends: By which means they were Starved out of the Country. *Ans.* It was little wonder that they had no Stipend payed them, when they did not serve the Cures: Nor that the Sheriff did not Favour them in their suing for these Stipends; for the Council had by a Proclamation appointed that no Decrees should pass, about these Stipends till the Parliament (which soon after was to sit) should determine in that extraordinary case. That the Sheriff did excite any to sue these Ministers, is said without any shew of proof: Nor can the Assertion of a Person who hath written so many Lies in a few pages induce any rational Person to believe it. *page, 19, 20.* He offereth to prove all that he hath said, and more, that he might alledge: Which we challenge him to do, as he would not bear the Infamy of that Lying and Slandering that he most unjustly chargeth the Presbyterians with, *page, 20.* He classeth the persecuted Clergy, into four Ranks: The 3 former I have taken notice of, in answer to the two Pamphlets above answered, Of the 4th, which is, such as were put out by the Judicatories of the Church (which this mocker calleth *the Holy inquisition of the Presbyterian Preachers*) he giveth not one Instance. I deny not but some (and they were but very few) were either deposed, or suspended, by some Presbyteries, for insufficient causes: And it is no wonder that some Ministers who were not well experienced in the practical part of Church Government, might commit some mistakes: But this can no wayes be charged on the Presbyterians, not only because they were but very few who did so; but especially because the Church of Scotland took special care both to prevent this practice

rice and to redress the grievances of such as made complaint, after they had been thus Lest. For in 1689, a general Meeting did enjoyne all the Presbyteries to be careful that none of the late Conformists be censured except for Insufficiency, Scandal, Errour, or supine Negligence in the Ministerial Work; nor unless these were sufficiently proved against them; and that if there should be any doubt, either about the relevancy of what should be lybelled against any of them, or about the clearness of the proof of what any of them should be charged with, in that case, they should not proceed to a sentence, but refer the matter to the General Assembly, which was to meet. This was what could be done by way of precaution. And for relief of such as pretended to be grieved; whereas such as were Censured by Presbyteries (most of them I mean, for some were so guilty in their own Eyes, and to the conviction of all that knew them; that they acquiesced in their Sentence) did appeal to the General Assembly, the Assembly (not having time to do it) did appoint a Commission of the gravest, and most experienced, of their number, consisting of 40 Ministers and 20 Ruling Elders, to examine these processes, and to take off such Sentences as they should find unduely passed against any Person. The Commission hath examined some of these complaints, and are going on with the the rest; and have Actually taken off the Sentences of some: Such as Mr, *Spotswood* of *Abotsrule*: Mr, *Lyon* of *Kinghorn*: And Mr, *Bowis* of *Abbotshall*: Wherefore we are not afraid of the Printed account that he saith is coming out, (we have as yet heard no more of it) of such as were censured by the Church: But are willing that the World should know the whole truth of that matter.

§. 6. He telleth us, *page*, 21. What Mr. *Douglas* Minister at *Skirling*, suffered: In which we are little concerned; For himself saith that it was the Cameroniaas that gave him this trouble: only I take notice of his false and malicious surmising: *That they lay in wait to Murder him*: And of his wicked insinua-

fination of Murders and Slaughters committed by that Hel-
 lish Crew. All the Nation know that the work of that zealous
 party was to deprive these Ministers who had been their cruel
 Persecutors from their Churches, and that none of them were
 ever Murdered by them. Let him bring Instances, and the full
 proof that he promiseth, for what he most impudently ob-
 trudeth on Peoples Credulity, and he shall have an Answer.
 Not only the men whom he accuseth may be thus Vindicat-
 ed in general, but the whole of the Story about Mr. *Dowglas*
 is a Forgery: I can shew (attested by the Subscriptions of
 eighteen Credible persons of the Parish of *Sirkling* with the
 with the Baillie of the Town) a true account of Mr. *Dowglas*'s
 Case, which he and his Party may be ashamed of: It is to this
 effect: Never any of the Dissenters molested him, or gave
 him the least cause of fear: All that could be so constructed,
 even by the most melancholly Fancy, was; two Men, as
 they went by his door, stept in, and asked his Wife, if she had
 any Monuments of Idolatry, and so went away. Never any
 of his Parish did either do, or threaten any hurt to him. The
 true cause of his flying into *England* was, he had run into so
 much Debt as he was not safe in the Nation from Captions, he
 had lived Intemperately, and Riotously: his Bible was laid in
 pledge for Ale; which lyeth yet unredeemed. His other Books
 were pledged in *Biggar* for Banquetting; his Wifes Bible pledged
 for *Mutton*; which she redeemed before she removed: His
 Household Goods are under many Arrestments. When he
 went from *Skirling*, he borrowed a Cloak from a Neighbour, and
 in the way to *Edinburgh* left the Cloak in pledge for a Quart of
 Ale: his Parish (tho' Dissenters) did often relieve his Wife in her
 Necessity, and what she got that way, she spent in Drinking
 with Souldiers and others. Let the Reader now judge whe-
 ther that be a Persecution like the *French Dragooning*. Our
 Authors complaint that no Redress was given by the State, to
 them who complained, is above answered, particularly the letter
 al-

alleged by him, to have been written by a great Person to the Parish of *Bogie*, which Letter was produced in the Council by the Duke of *Hamiltoun*, this, I say, is cleared *Self. 15.* Of the answer to *Account of the present Sufferings.* What followeth p. 23. is a Vindication of the Episcopal Clergy from provoking the Presbyterians, or having any hand in their Persecution in the late Reigns: Where one may observe the man to be *perfricthe frontis*: And that nothing, tho' never so certainly, and manifestly false, can choak his Conscience. He saith, *The Clergy can defy them to give one instance where any Dissenter suffered death, or was any way injured, by the Information or Instigation of any Minister in Scotland.* The contrary of this is notour to all who have lived in *Scotland* these years last by past; that all do admire the Impudence of this Assertion: Nothing was more common, than for the Clergy to be Inciters to, and Abettors of the Persecution: By Informing the Souldiers (who were commonly the Executors of the Law against Dissenters) and going along with them, and assisting them in destroying of these poor Sufferers: If instances of this be required, many may be given: For a Taste take these few, Mr.

Ramsay Minister at *Torboltoun*, Mr. *Edmiston* Minister at *Gargonnock* Mr. *John Row* Minister at : Pursued their Parishes, each of them; alleging their Houses were Robbed: The first, got three thousand Merks, the second, six thousand Merks, the third, three thousand Merks from the Parishes, *Respective*; tho' it was after found, that *Highlanders* had Robbed the second; and they were Hanged for it: And that the third had nor in his House the value of one thousand Merks: And no Evidence could be brought that any in these Parishes were Accessory to these Acts. To these I add a fourth; Mr. *Mackenzie*, Minister at *Boyal*, above-mentioned, went to the Garrison of the Castle of *Dumbartoun*, and got Souldiers to go with him, and apprehend *Robert Nairn* in *Napierstoun* (the Souldiers affirmed that he procured their being

ing sent :) This he did several times ; so that the very day that the poor man died, they behooved to remove him to another House ; where he died, and Mr. *Mackenzie* would not suffer him to be buried in the Church-yard, and caused cast out his Family ; so that his Wife and ten Children were forced to Lodge several Weeks without doors in Frost and Snow. What he saith page 24. doth not derogate from what I have asserted, viz. He affirmeth, that *They were neither Judges nor Parties, nor Witnesses, nor Accusers* : It is true they did not ordinarily appear so publickly against them before Civil Courts : Yet did they more privately assist in Military Execution against them ; and that most frequently : And gave Intelligence to Justices of Peace, and others who had Power to Molest them. Nothing can be more false than to say, That *When they were commanded by Authority to give in the Names of Dissenters they generally declined it, till they were forced to it*. For every one knoweth, that there were but few who shuned it : Most of them did forwardly obey this Injunction. Tho' I confess there were some whom no Laws, nor Threats of Men, could prevail with to do a thing so unbecoming the Character of a Minister of the Gospel ; but these were very few. He doth also aver, That *no Dissenter suffered purely for Dissenting ; but only in case of open Rebellion, or in the Case of Murther. As for Killing the Archbishop of St. Andrews*. This also is a notorious and shameful falshood. Did not all the Presbyterian Ministers suffer Deprivation of their Churches and Benefices (which he and his Party make such outcry about when it is come to the turn of some of themselves) purely for Dissenting ? Did they not suffer Banishment, some of them into Foreign Lands, others from their Dwellings, that they might not be within six Miles of their Parishes, or a Cathedral. So as hardly they could find a place in the Nation where they could reside, without hazard from the Laws ? Were not multitudes Fined, to the ruine of their Families, for not hearing their parish

parish Ministers, or for Conventicles; and what is this but pure Dissenting? I hope it is neither open Rebellion, nor Murther. Was not the *Highland Host* (a Crew of *Savage Robbers*) sent into the *Western Countres*, while the people were living in Peace: Who almost laid the Country desolate, and left no Sustainance for Man nor Beast. Were not many Pistolled, or Hanged, or Drowned, as they were found on the Highway, or about their Work, in their Houses, or in the Fields: For no other Cause but they would not tell what were their Thoughts of the Insurrection at *Bothwell-Briggs*; or of the Archbishops Murther: while they could not be Accused for neither: Or for not disowning the *Sanquhar Declaration* (when, may be, they knew not what it was) or for not disowning the Covenant: And can such people be charged either with open Rebellion, or Murther? What Jury could find them Guilty of these Crimes? Among multitudes of Instances of this kind that can be brought (for it can be made appear that above Seventy were thus Murdered in Cold Blood, and without any Legal Trial) I shall mention but three for a *Specimen*. Some Gentlemen (whose Names, out of respect to them, I forbear to mention) took two Women, *Margaret Laughland* and *Margaret Wilson*, the one of 60, the other of 20 years; and caused them be tyed to a Stake, within the Sea mark, at *Wigtoun*, and left them there till the Tyde over flowed them, and drowned them: And this was done without any Legal Tryal 1685. An Officer of the Army caused shoot to death *Thomas Richard* of 70 year at *Cumnock*, in *Kyle*, without any Tryal 1685. The same year, in May, *Graham* of *Claverhouse* (who alter was Viscount of *Dundie*, whom our Author calleth *The Great*) took *John Brown* of *Priesthill*, in the Parish of *Moor-kirk*, being at his Work, in his own House, and Shot him dead, in presence of his Wife, and that without any shadow of Trial.

§. 7. He taketh occasion page 23, 24. To mention several persons who were Murdered: As if all this had been done by Presbyterians: As the Archbishop of St. Andrews and others. But malice it self cannot charge these Crimes on that party; some of which they generally lamented, because done by men who took that name to themselves: Tho' others of them were committed by persons unknown, as the murder of Mr. *Pearson* at *Carsfairn*: None in the these parts, can to this day, tell who were the actors in that Tragedy. Some of them by such as were in a declared state of War against the King, and all his adherents, whose Principles and practices we never approved; and who were Enemies to the Sober Presbyterians as well as to them whom they called *Curats*: Some also of these Murders were committed on private pique, and for revenge of personal injuries done, or alledged to have been done. If it be true which he asserteth, page 25. That some of the Presbyterians, since this late Revolution, have proved ungrate to such of the Clergy, as had done them Kindnesses, when they were in Trouble, we are far from approving such practices: Neither do we deny that some persons are to be found amongst us, who are not so good as they should be. But that either the thing is true in the general, or that the instance that he bringeth is a Truth, we have little cause to believe on his Assertion. Nor do I think it worth the while to enquire into it. He saith, *He can confidently affirm, and is able to prove: That the Episcopal Clergy, all the time* (I suppose he meaneth while Episcopacy stayed in Scotland) *were the only persons persecuted, either in their Names, Goods, or Persons.* And all this because some who by their Severities were driven into Desperation committed some Acts of Violence on some of them. But if he would prove this Assertion (for his being confident to affirm it, it is but suitable to the whole strain of his Book, and tho' strange, is not rare) He must make it appear, that during the late Reigns, never any Presbyterian was called Phanatick, Rebel,

Seditious (even while they lived peaceably) that never any Minister was charged with Preaching Rebellion and Sedition, who yet either spoke nothing of the Differences of the Times; or taught Loyalty and Obedience in all things Lawful, even to such Rulers as were of different Principles from us. He must also demonstrate, that no Presbyterians were Fined to the Ruine of their Families, for peaceable Hearing the Word, in a House or in the Fields: Also he must shew that no Presbyterians were Imprisoned, Banished, or carried Captive; and Sold as Slaves, for not Hearing Episcopal Ministers, or for Hearing Presbyterians; none of which he can prove: But we can make the contrary of all three evident; and should be at the pains to do it, but that the whole Nation are Witnesses to the Truth of all these.

§. 8. He cometh page 26. to a purpose (by what course he draweth it into his method, I know not) wherein there is some place for Argument: But I must the more easily dispatch it, because I have debated that point, in my *former Vindication*; in Answer to *The 10 Questions*. It is, he pretendeth to take off the force of a Consideration that was in the Narrative of the Act of Parliament, whereby the Government of the Church was lately Settled in the Hands of Presbyterians, *viz.* That *the Reformation of this Church from Popery was managed by Presbyters*. To this he seemeth to Answer two things. 1. He denieth the Consequence. *Reply*, I know not that ever any did make this the Consequent; *Ergo*, The Government of this Church should be Presbyterian; for he may know that Presbyterians fix the Government of the Church on a surer, and immutable bottom, *viz.* Divine Institution: And do hold that who ever were the Reformers, the Church ought to be governed by the Presbyters Acting in a Parity. Wherefore all his Talk under this Head, is wide from the purpose. The true Design of mentioning Presbyters to have been our Reformers is, to shew that the Government of this Church

Church hath been Presbyterian, even from the Infancy of Protestantism among us: They being Presbyters who settled the Protestant Church, and managed the Affairs of it, from the beginning, and ever till unfaithful and self seeking Men, after a tract of time, got that way forceably suppress, and Church Domination set up, for some years. His enlargement on this his Answer is stuffed with Reproaches against the Reformation, and against the Presbyterians: I shall not rake into that Dung hill, for it smelleth rankly of a Temper not much inclined to the Reformation, and of an imbittered Mind. His Citation out of *Basilicon Doron*, I have clearly answered in the Paper before cited. His alledging that *The Presbyterians engage Parents, when their Children are Baptized, to bring them up conform to the Covenant.* Is a gross Falshood; it is not enjoined, nor by one of many Hundreds practised, to mention the Covenant on such occasions. He speaketh of *Ruler, and Prayers to purge England of Prelacy and Superstition, as used also at Baptism*, which I never was Witness to, nor heard that it was done by any in our Nation: But this man pleaseth himself with what ever he can devise, to expose the Presbyterians. He cometh, in the end of page 27. To another Answer to that which he fancieth to be our Argument for Presbytery, *viz.* To deny the Antecedent of it; or that *Scotland was Reformed by Presbyters.* Here the Gentleman giveth us a *Specimen* of his Argumentative skill, which will not make any man admire the Learning of his Party, which they so much brag of, while their Champions do manage an Argument so Sillily. He asketh, *Who Ordained these Presbyters? Whether Bishops or not?* *Ans.* It is an Impertinent Question: For if they were Ordained; the quality of the Ordainers maketh nothing to prove that they were no Presbyters, nor that the Reformation was not carried on by Presbyters. If the Design of his Question be, to prove that they were not Ordained, and so had no Power to Reform the Church: I refer him

him for Answer, to the Learned Claude, *Historical Defence of the Reformation*. Who proveth that every Christian hath Power to Reform himself; and that every Society of Christians hath Power to Reform themselves, from all Principles and Wayes that are contrary to the Word of God: And to set up Ordinances among themselves that Christ hath Instituted, see *part 2. c. 4. page 166. and part 4. cap. 1, 3, 4.* The same is maintained by Calvin, *Instit. lib. 4. c. 3. §. 4. Turrit. part 3. loc. 18. quest. 25.* But our present debate needeth not that we should push this Opinion so far as these Learned Authors do. He asketh, *If they were not Ordained by Bishops, where are the Miracles that they have wrought to prove their Mission.* I shall not here alledge (as some have done; without being ever Answered by any of his Party) that there were not wanting among our Reformers extraordinary Appearances of God with them, convincing the World of their being sent of him. I shall first take notice of the conclusion of this Argument (if it have any force) which will be, that our Reformation was unwarrantable, as being carried on, *A non Habentibus potestatem.* And it is pleasant to observe, that this Author can brangle the Presbyterian Interest, by no other Arguments, than such as will, with equal force, shake our Reformation from Popery. 2. That Miracles are necessary to shew a mans Mission, which is not communicated to him in the ordinary way, in respect of the Modes, and Circumstances, none do maintain but Papists, and such as in too many things Symbolize with them. *John Baptist*, and several of the Prophets, wrought no Miracles, and yet had an extraordinary mission. It is only to be expected that they should work Miracles, who pretend to be extraordinarily sent, to preach a new Doctrine, or bring in a new Office into the Church which is not warranted in the Scripture. Next he will prove, that *if they were ordained by Bishops, it cannot be called a pure Presbyterian Reformation:* His reason for this is strange, to drop from the pen of a pretended

ded Protestant. For (saith he) *I suppose, which none deny, they were obliged to preach the Gospel, as the Bishop who conferred orders on them, bound them thereunto.* Whether will bold Ignorance carry one? Can none deny this his Assertion? do not all, except Papists, and a few Papizing Prelatists, deny it? If this were so, must we not condemn *Luther*, and all the Reformers, who preached the Gospel otherwise than the Popish Bishops, who conferred orders on them, injoyed. The inference that he subjoyneth, is none of ours: We think our selves exempted from Episcopal Jurisdiction, and obliged to abolish that order; not because the Gospel was at first preached by Presbyters; but because that order hath no Foundation in the Word.

§. 9. A Goodly Argument he hath, *page, 28.* That Scotland was not reformed by Presbyters: viz. *Some Bishops reformed; as Dr. Gordon of Galloway, and Adam Bishop of Orkney, he bringeth no proof for the former; but for the latter, he was Excommunicated for Marrying the Queen to the Earl of Bothwel: Which had been Incongruous, if he had not been of the Protestant Communion.* Answ. 1. That two who had been Bishops joyned in the Reformation, is but a small evidence that the Reformation was not managed by Presbyters, but by Bishops. 2. That the one of these complied with the Reformation, he barely asserteth and his proof for the other is insufficient: Such things have been done; Protestants have Excommunicated Papists, as Papists daily Excommunicate Protestants: How Congruous this is, I need not now debate, 3. If these Bishops had any hand in the Reformation, it is nothing to his purpose, unless he can prove that they exercised Episcopal Jurisdiction in the Protestant Church; which no History can Countenance; if they Acted as Church men at all, they Acted as Presbyters, for it is certain, that in the Beginning of our Reformation, none exercised any Jurisdiction among the Reformed above that of Presbyter. He

He saith, that where there had been *Popish Bishops*, there *Protestant Bishops* were appointed in their places, under the name of *Superintendents*. Here is a double mistake: One that the *Superintendents* were *Bishops*: Another that they were put into the places, and Revenues of the *Popish Bishops*. The falshood of both which, I have shewed in my *Former Vindication*, upon *Query 1. page, 10.* That the Revenues of the *Popish Bishops* were settled on the *Superintendents*, is an Assertion that proveth, either that this Author is a Stranger to our History, or that he regardeth not the truth or falshood of what he Affirmeth, What followeth, *page, 29.* Of the late bringing in of *Presbytery* into the *Reformed Church* of Scotland, I have fully disproved in the place last cited *page 3.* After the most spiteful Venome spued out, that could lodge in a humane Breast, against the *Presbyterians* (which it is fit to despise rather than Answer) he concludeth his Letter, with an Assertion no less false then the rest of his Allegations are: *viz.* That his Party suffer neither for Breach of *Divine, nor humane Laws; but only for Episcopacy.* If any honesty remain with him, it would oblige him to give some instance or proof, that the *Presbyterian Church* of Scotland, (for he ascribeth their sufferings to their opposition to the Fanaticks of the Kirk) did ever trouble any of them, either for their Opinion about Church Government, or meerly for their compliance with *Episcopacy*, when it had the Law on its side; on the contrary, we can shew, to the conviction of all unbiassed men, that such as have suffered by the State, did suffer for their Breach of the Law of the Nation, in not owning the King and Queen, as the Law required: And that such as were Censured by the Church (except two or three whose Sentences were taken off by Superior Judicatories of the Church) suffered for the Breach of *Divine Laws. viz.* For gross immoralities: One Instance I shall give *Exre presenti*; out of the *Presbytery* of *Stranrawer*, about which his whole Letter is Conversant: *Mr. Ramsay*, late Minister

nister at *Stranrawer*, was by the Synod of *Wigtonn*, put from his place, on these Grounds: Frequent Drunkenness on the Sabbath day: proved by the Oaths of *Baillie Vause*, and *Andrew M'kennel*: Beating his Wife on the Sabbath, before he went to Preach: Sworn by *Andrew Mckennel*, and *Robert Gordon*, the said *Robert Gordon's* Wife deponed, that she saw, at that time, *Mrs. Ramsay* Bleeding: Frequent Swearing: proved by the Oaths of *Provest Row*, *Baillie Vause*, and *Robert Gordon*: I should not thus have exposed men who once bare the character of Ministers; but the impudent accusations of this Scribler, and the obligation that lyeth on Persons and Churches to necessary self defence, do constrain me.

A N

The first of these is the fact that the
 British Government has been unable to
 secure the necessary funds to carry out
 its policy of non-interference in the
 affairs of the colonies. This has led to
 a series of financial crises which have
 forced the Government to resort to
 measures of austerity and to the
 imposition of taxes on the colonies.
 The second of these is the fact that
 the British Government has been unable
 to secure the necessary funds to carry out
 its policy of non-interference in the
 affairs of the colonies. This has led to
 a series of financial crises which have
 forced the Government to resort to
 measures of austerity and to the
 imposition of taxes on the colonies.

ANIMADVERSIONS

On a Pamphlet, called, A Memorial for His Highness the Prince of Orange, in Relation to the Affairs of Scotland.

HAVING proceeded thus far in contributing my poor mite, for Vindicating the Presbyterian Church of *Scotland*; and meeting with this Print, of the same strain with these others above answered; that is, full of bitter and unreasonable invectives, against Presbyterial Government; I could not shun making some Observations on it, whereby Truth and Innocence may be vindicated, against Lies and Railing. The design of this Print is manifest to be, to dispose His Majesty to preserve Episcopacy in *Scotland*, and to hinder the Setling of Presbytery: And it is a real and effectual refutation, that our Wise and Gracious King hath not found such weight of reason in it, as to be moved by it, but hath acted quite contrary to the malicious Insinuations of this Author. This Paper is nothing short of the rest; for most gross Falshoods, in matters of Fact, and most injurious Mis-representations of our Way and Principles. It is said to be done *by two persons of Quality*. One Wit might, by a little labour, have brought forth a more perfect Birth. What is the *Quality* of the Author, or Authors, for worldly Dignity, I enquire not, but his, or their *Moral Qualities* may, by the Book, be seen, to be none of the best. We have 1st. a parcel of False and Malicious History, as ever was written in so few Lines. Next some Counsels to his Highness. 3. He refuteth a Paper that he falsely calleth an *Address from the Presbyterians to the Prince of Orange*: And then concludeth, as he began, with Lies and Railing.

§. 2. The first passage in his Historical Account is a foul mistake (to call it no worse) viz. That *the rise of our Animosities, and why they are Warmer here then in England, is, England was Reformed by the Royal Authority; and therefore their Church was suted to the Monarchy: But Scotland was Reformed by Force and Violence, and some of the Reformers, coming from Geneva, and Switzerland, inspired many of their Converts with an Aversion to Monarchy.* A man who taketh Liberty to slander at this rate of Impudence, deserveth rather chastisement, then an Answer. For. 1. With what Brow can he say that our Reformers were averse from Monarchy; or that the Antimonarchical Principle did ever get much footing in Scotland, as we know it did in England; for all their being Reformed by Royal Authority. Did ever Scotland set up a Commonwealth, as England once did? It is known what they Adventured and Suffered for the Monarchy, when England abjured it. And what yeilding there was in Scotland to the Antimonarchical way, was by Force from England. And it is known to all who lived in those dayes, that the Presbyterians did cleave more firmly to their Banished King, and Prayed for him with more Constancy and Resolution, then that Party did who alter appeared for Episcopacy. 2. That *Scotland was Reformed by Force and Violence*, is false. It was by the States of the Nation, and at last confirmed by King and Parliament. The chief difference, as to the Original of the two Reformations, lay in this; That in England, the King (whether from Light, or Interest I do not judge) begun a half Reformation: And Royal Authority enlightened the minds of the people (I speak not of all, but of the Multitude) but in Scotland, Light from the word of God did move, first the people, then the great Ones, and they prevailed with the King at last, zealously to own the Truth of God: Yea, and to defend it in print. 3. That the Government of the Church of England was suited to the Monarchy (that is as I suppose he meaneth, framed by a suitability to the Monarchy, as the Standard of it) is not its commendation: For that is to make it a humane Contrivance, or worldly Policie, brought into the Church of Christ, over which he is the Head; and which is to be governed by

by his Laws: Whereas the Government of the Church of Scotland was contrived by the Word of God, as the Standard of it; yet was it as much suited to the Monarchy as that of England could be: That is, it gave, and giveth to the King, all that Power in the State that our Laws gave him: And all that Authority over the Church that is due to any man on Earth. The Abettors of it Preach and Practice as much Obedience and Subjection to Kings, as others do, and can vie in Loyalty, with their Accusers, as shall after be observed. 4. I do not understand how our present Animosities, about Church Government should depend on the one way being suited to the Monarchy, and the other not, seeing this Author (as well as his opposites really are) doth highly pretend, to be not only for the Monarchy, but for the present Monarchy King *William*. But either he hath a latent Meaning, which hath much Truth in it, or he hath hit on the Truth by guess, as *Cajaphas* did, viz. That our Animosities about Church Government arise mainly from the different Inclinations that are in the two Parties toward the Monarchy, as now established in the Persons of our Gracious King *William* and Queen *Mary*. The strain, both of their Writings and Actings, make it evident that with him the Interest of King *James*, and that of Prelacy are linked together: And their Zeal for the one filleth them with Spite and Animosity against what is opposite to the other. And whoso considereth the strain of this Pamphlet, will find that the zeal that this Scribler pretendeth to for King *William*, is expressed usually under the general Notion of the Monarchy; which may be understood of either of two Monarchies. What he saith, that, *Buchanan, and others, wrote Books that were condemned for Treason*, is no Argument: For that which by one Party is condemned for Treason, by another Party, when they have got the Ascendent, hath been absolved, as not guilty of that Crime. That the Puritans vexed King *James VI.* is no further true than that they could not yeild to the endeavours of some evil Counsellors about him, for overturning the Setled Government of the Church; and encroaching on its Rights. It is true, He at last got Episcopacy settled by the help of some, both in State and Church, Who were either none of the best Protestants,

or had their worldly Designs in promoting that way: But still our Author owneth (on the matter) that the Word of God was not consulted in this weighty Concernment of the Church: But only his fancied *suitableness to the Monarchy, and Conformity to England*. The account he giveth of putting down Episcopacy afterwards, and setting up of Presbytery, is neither like a Christian, nor like a Historian: It is perfect railing: While, he calleth *the Nobles*, that had a hand in it, *Ambitious and Factionous*, the Gentry *Priest-ridden, and blind Zealots*, *The Preachers, Enthusiasticks*. The warre that he mentioneth, is by all posterity to be lamented, but men as able to discern as he, have laid the blame of it on Episcopal Tyranny and usurpation, and their making many steps toward Popish Doctrine, as well as discipline. He next giveth account of the *Solemn League and Covenant entered into without the Royal Authority, calling Parliaments, &c.* These things were done by the Body of the Nation, met in the most orderly representative that the time and case could permit: And I deny not, but that they were extraordinary Actings, not to consider now the Morality of them. But let this Gentleman freely tell us, whither his Episcopal party be capable of Courses parallel to these which he so expoleth: The Presbyterians under the conduct of the *Primores Regni*, arose against their King, in defence of their Religion and Laws; did not the Prelatick party the same; and on the same account. They were indeed all for Loyalty and Non-resistance, while the Royal Authority supported their greatness, and power over their Brethren, but when seven of their Bishops were touched; it proved another, case, like that in *Ployden*, if we be guilty in this, they are not the men who should *cast the first Stone at us*. For Barbarities committed by the Presbyterians in these times, I know of none, but what are the necessary consequents of a Warre. But this man and his Associates, have no other Dialect, whereby to express their dislike of the Actings of the opposite party. He accuseth them with a Bloody mouth, of what hath been a thousand times refuted as a horrid Lie, that *the Scots Presbyterians did perfidiously give up their King to the English, who Murdered him*: He was the King of the English, as well as theirs, and they could not withhold him from

from them: And gave him into their hands, on as good security, as could be, for his safety; and if others dealt perfidiously with him they are not to be blamed for it. He hath a hint, as if *Episcopacy had been settled by King Charles the second because the Presbyterians refused all conditions of peace and pardon: And for the Monarchies sake.* The former of these is a great untruth; they never refused peace nor pardon; but would gladly have embraced both: Only they could not buy them at the rate of perjury: Tho they never refused to disown any Principles that were indeed Rebellious. Their *Preaching up Rebellion in their Conventicles*, is false: They both Preached and practised Loyalty: only after many grievous and insupportable hardships, suffered for their Conscience, some few of them were prevailed upon by that Temptation, to vent some Principles that the more Sober and Intelligent were not satisfied with. That *punishing them who were taken in Rebellion is all the severity complained of*: Is a Notorious Falshood; as all the Nation know, and I have above disproved it.

§. 3. From these so well laid foundations, he proceedeth p. 5. to give his Highness some advices; if they may not, more properly be called directions. The 1st. That *the Prince being come to support our Laws, is in Honour bound to support Episcopacy, which is confirmed by 27. Parliaments.* This is Saucie enough: As if his Majesty had Acted against his Honour now that Episcopacy is not supported. That Episcopacy is confirmed by so many Parliaments, I much doubt: But am not at leisure to cast up the account. But if this Argument be good, Presbytery should be supported, as being confirmed by many Parliaments; and now by this Current Parliament: Besides its Authority from Scripture, which he doth not pretend to for Prelacy. His 2^d. Inference from his Historical Narrative (or rather railing accusation) is, that *Episcopacy is necessary for support of the Government: And that they oppose Scots Presbytery, only as it hath in it many horrid Principles.* Both these are denied, and cannot be proved, unless we take malicious railing for proof. His 3^d. That *what the late Rulers did was done by Law: And that these Laws were made for preserving the Protestant Religion, Monarchie Humane Society*.

ciety, and Self-Defence. It is an easie thing to make Sanguinary Laws, and then Murder and Destroy Mankind according to these Laws: But I have shewed in my former *Vindication*, in answer to *Query 5.* That they exceeded the bounds, even of their own Laws: In the Horrid Murthers that were, in cold Blood, committed by Soldiers, with allowance, on Persons living in peace. But that these Laws were made on such necessarie grounds as he affirmeth, is an Assertion beyond what Jesuitical impudence itself, hath as yet arrived at: But I shall not wonder, if he should assert, that the world could not subsist, except Laws be made for extirpating out of it, all who own the Christian Religion. Cannot the Protestant Religion, Monarchie, &c. Be safe unless People be forced to wound their Consciences by hearing men who had invaded the Pulpits of their Faithful Pastors? Unless Families be ruined who live in peace, and pray for their Rulers, who hear a Sermon in a Chamber and not in the Church? He affirmeth also, under this head, that *we value our Church Government more then the Protestant Religion.* A most false Imputation: But he proveth it, by three notable Lies: One is, *That we complied with the Papists, upon getting an Indulgence.* We neither sought it, nor approved the Papists being Indulged, nor did we joyn with them in any thing: We indeed had our meetings at the same time when they had theirs, and so had the Episcopal men. The other is, *the Church of England, and their Partie, hazarded all rather then comply,* I gladly would know, wherein did we comply, and they did not. They had the exercise of their Religion under the same Government with us, A 3^d. is, *We magnifie the dispensing power, which they opposed.* All this I have touched before. This Assertion is false and injurious: We never approved it, we made use of the Liberty granted, because it was our due: But never approved of the power that the Giver of it did acclaim. How they opposed, it may be judged by considering whicher the Contrivers and Promoters of these courses, who were about the King, were Presbyterians or Prelatists.

§. 4. The 4th thing (he is now falling from his inferences and Counsels to the King, to proofs of his Accusations against the Presbyterians) that *their Principles prove what he would say:* (And their Prin-

Principles he proveth in that *he is informed that many of them own, that Subjects may force their King to do justice, that they are his Judges, and may Dethrone him: that they approve of former Rebellions that the Monarch being forfeited, Kings have no more Power then the People will give them.* I observe 1st That all the Grounds that he hath for these Accusations, is, *He hath heard it*, but from whom, or what cause his Informers had to say so, we must not know. If this be a sufficient Ground to move a Prince against his People (as this man designeth) let any Judge. 2 That he, and they who have whispered this to him, do not impute these to the Presbyterians, as the Principles of the Party; but to many of them: And no bodie knoweth how many. It may be there are, or have been, some who call themselves Presbyterians, who hold these, or as bad things: But the Presbyterians did never approve of all that had gone from among them. 3. What he saith about forfeiting of the Monarchie (tho' I do not meddle with things so far above me) hath obtained with the Church of *England*, as well as *Scotland*. And his quarrelling at this, hath a further tendency against the present Establishment, than may be he is willing that every one should observe. His 5th effort against us is, *He taketh notice of Peoples threatening Ministers (he addeth also, Magistrates which I never heard of before) and thrusting them from their places.* This was the practice of the Rable, in some places, I have in answer to the above mentioned Pamphlets, sufficiently vindicated the Presbyterians, both from abetting, and from approving of these practises: And therefore they ought not to be charged with them. In the 6th place he would perswade the Prince, *that our numbers are not so great as theirs*, this I have also above Discoursed, but I shall a little consider his proofs, one is, *27 Parliaments, under 4 Kings, have condemned Presbytery.* Ans. If that prove, that they were the greatest number, the like Argument will prove, that we are more numerous now: For the Parliament hath very unanimously condemned their way. Next he he will prove it, because *they were always easily overcome in their Rebellions.* Sure it was not so in King *Charles the 1st* time: And in King *Charles the 2^d* time it was not the Presbyterians, but a few

ew of them, that appeared. He saith that *the reason why they appear more numerous here (at London. 1689) is they are all here*: That is manifestly false: neither all the Nobility, nor the Tenth man of the Gentry, beside the Vulgar, who are the greatest number, were then at London. His judging of their designs of being there, is his groundless Fancy; suggested by his hatred and ill will. His party (for sooth) are so modest, *that they trusted to the Laws, the interest of the Monarchie, and his Highnesses just sense of things*: But others thought that they trusted more to King James's Interest, and were more moved by their aversion from his Highness: Let the Reader judge whither of the two conjectures hath the more probable Foundation. He alleadgeth, that *the Presbyterians have raised tumults to fright Honest men*. This is denied his party raised (or endeavoured it at last) more fearful Tumults. And hence he would move the Prince, *to send down Forces, under well Principled Officers*. That is Jacobites: But the Prince was wiser then to Listen to such Counsel.

§. 5. He next would represent us as *Persons who would submit to no Laws inconsistent with Presbytery; on the account of the Divine right of Presbytery, and our obligation to it by Oaths: Where-as his Party are readier to comply with anything that his Highness and a Parliament shall think fit, for the good of the Kingdom, and so pleaderh for a bearing before his Highness, or any to be named by Him*. This last we shall never decline. On the former part of this Paragraph, I make a few Remarks. 1. If he mean that we cannot so submit to Laws inconsistent with Presbytery, as to give active Obedience to them, or that we should do what is inconsistent with it; he maketh a right conjecture: But it importeth no more then this, that we Act by a Principle, and are not so Unconscientious as to do what is contrary to our Sentiments; if other men glory either in their having no Principle, in the matter of Church Government, or that they can yeild over the Bally of Conscience, to promote their Interest, or to gain the favour of Men; we think *such Glorving is not good*. But if he mean that we cannot so submit to Laws contrary to Presbytery, as to live quierly under them: To suffer patiently by them, when we cannot obey them.

It

It is a manifest slander: For we gave sufficient proof of that, under the late Reigns: And if any were unquiet under their sufferings, the rest, who were the far greatest part, are not to be blamed. 2. Our Author, and his Partry, have very generous Consciences, which it seemeth are influenced by no other Law but the King and Parliaments Opinion, that such a thing is for the good of the Monarchie and the Kingdom: Men of such Principles can easily save their Interest, what ever side be uppermost. 3. Seing they pretend to supplie Consciences, I fain would know why they do not comply with Presbytery; seing now the King and Parliament have owned, and enacted it, as that which is for the good of the Monarchie, and the Kingdom. Here is a plain declaration, that those men can have no plea for a Tolleration to be granted them, or any Exemption from the Government now by Law established; for their Consciences cannot be straitned in this matter: And therefore there can be no Imaginable reason for a Tolleration; But either Humour, or a design to carry on an Interest contrary to the present Establishment: which I hope our Rulers will consider. 4^{ly}. He argueth with his Highness, from *The aversion that England must have to unite with Scotland, if Presbytery be set up there*. To this I answer two things. 1st. If the interest of Religion have more weight with us then that of the state (as surely it will when that promise is fulfilled, that *the Mountain of the Lords house shall be set on the top of the Mountains*) this reason will be of no force: It is better that *England* and *Scotland* be two different Nations, yet living as Sisters, in concord; than that the Institutions of Christ should be thwarted, that they be made one. 2^{dy}. It may be thought strange, that *England* should refuse to unite with *Scotland* in their Civil concernment, because *Scotland* cannot yield to them in that which concerneth God, and their Consciences: may not two Nations trade together, and be Governed by the same Laws, and yet bear with one another as to their Church wayes? But he enforceth this his Argument, by two considerations; one is, *Episcopacy is acknowledged to be the best Butwark against Popery*. I know this is the Fancy of some, who are B^gotted to that way. but on what ground, or who acknowledgeth this, beside them.

U

themselves, I know not. The other is, *Scotland is Sworn, by the Covenant, to extirpate Episcopacy in England.* Answer. The Covenant obligeth to no such thing, unless England call them to their Assistance. The Covenant setteth Limits to mens Actings, by their Station: If Scotland should meddle with Englands Church Government without their call, they should Act beyond their Station.

§. 6. He next, p. 8. giveth a Testimony to the Moderation of some Presbyterians (which some of his party will not own, and the straine in the whole of his discourse seemeth to contradiſt) He is willing *that they should have an Indulgence, but that they have prepared an address for the extinction of Prelacy*: This we own; But his Inference is strange, viz. *Therefore, they can be subject to no Law, and the Covenant tho' Illegal and Irreligious, must be their Rule.* This is strange Logick, from the Mouth of a Champion of that party which pretendeth to have monopolized learning to it self. If Prelacy be extirpated by a Law, and Presbytery be by Law established (as through the mercy of God now it is) cannot Presbyterians be subject to that Law? And I have already shewed, how we can be subject even to other Laws. It is also an unaaccountable Inference, that *the Covenant* (which he most wickedly reproacheth) *must be the Rule, if Presbytery be settled*: He may know that Presbyterians have no other Rule in their Church Administrations, than the Scripture. And if any thing in the Covenant can be made appear contrary to that, they are ready to disown it. For what he saith of our Address, it shall be after considered. The last thing that he representeth to the Prince is, *That the difference betwixt the Episcopal men in Scotland, and the Presbyterians, is but small. They having neither Liturgy nor Ceremonies, more than the Presbyterians have.* We are not for widening the difference; but would bring it to as narrow a compass as may be. Yet we must not tell untruths (as this Author doth) to deceive them who know not our Affairs; by representing Agreement, where really it is not. For the difference betwixt us and them is irreconcilable, without the yielding of one Party, while they are for the Jurisdiction of one Minister over the rest, and we are for a Parity among them

them. He saith, *These Bishops are in the place of our Moderator; whom we have sometimes confessed may be constant.* Ans/ This we cannot yeild: Our Moderator hath no Jurisdiction, yea no vote: unless where there is an equality. The Bishop hath a negative Vote: for our Moderator being constant, it is contrary to our practice, yea our Opinion is, that whatever Lawfulness be in it, it is so highly inexpedient, that we can never yeild to it. He saith, *the Presbyters have a free vote in the Bishops Election.* Nothing can be more false. Is not the Bishop named by the King? And was it ever allowed, that the Person whom the King had named should be passed by, and another chosen? where is then the freedom of vote? He saith, *the Bishops Govern only by Presbyteries and Synods:* The contrary is known to every one: The Bishop taketh their Counsel when he pleaseth, not else. The grounds for complaint and Separation from them (such as we made) I have above discountred.

§. 7. He bringeth as a Foundation of most of his discourse against us, a Paper that he calleth *the Presbyterians address from Scotland to the Prince of Orange.* On most passages of it he hath some quibbling observes, more like a Bouffon than a Disputant. If the paper were ours, I should not think his reparties worthy of an answer: They are so purely, either trifling or railing: but the best of it is, he hath pickt up a paper, to which either he, or some Body else, hath given that Title: But it is none of ours, nor was it agreed to by the Presbyterians, or presented to his Highness. We did indeed present an Address, if he hath any thing to say against that, we shall consider the strength of what he shall say: But for this paper, it is not only not our Address, but hardly can two papers, aiming at the same thing, and on the same subject, have less agreement in matter, or words, then it hath with our Address. What he saith to fix this paper on us, *p. 23.* Is a heap of lies: *viz.* That *this address was agreed to and subscribed in our public meeting at Edinburgh: That hearing that the Prince had Communicated with the Church of England, we demurred sending of it.* Not one word of all this is true: These men have taught their tongues, and their pens too, to speake and write Lies. Whence this Paper came I cannot conjecture, unless it was drawn by some member of the

meeting, and presented to them, but not approved: For I know, that several Draughts were privately made, and out of them was that taken which was sent, and which we own. Upon this consideration, I shall wholly pass over all that he saith on that pretended Address, and suffer him to fight with his own shadow. Another most impudent untruth he asserteth also, p. 23. that *as London our Commissioners desired some Persons of Quality to subscribe our Address, and would not allow them to read it, till they should Sincerely promise to subscribe: and this, he saith, some of these Persons themselves told him.* We were so far from that, that we never refused a reading of it to any who desired it. Yea we gave it to be read by several Persons of quality of whose subscribing it we had no hope.

§. 8. He next giveth the Presbyterians a few good Words: *He would not be Cruel to them, but pity them as deluded.* He shall have a meeting from us, in both these. *He would allow them Indulgence,* but yet he requireth, *That they should let other Protestants live too: That they should yeild to such Accommodation as the Learned Protestants abroad are not against: That they should not abhorre the Communion and practises of the other Reformed Churches: That they think themselves not bound to persecute those of the Church of England.* We can easily yeild to all these *postulata, sano Sensu.* For the 1st. We not only let other Protestants live; but the People we admit to our Communion in all Ordinances; the Ministers we suffer to Preach and enjoy their livings, Where there are no personal Scandals to hinder it. Yea, such of the Ministers as will secure the Church Government, we admit to manage it with us, and to all Ministerial Communion. For the second, we know there are Learned Protestants abroad who are for tolleration to *Arminians, Socinians,* and what not: We cannot be for such Accommodation: but we differ not from the Generality of the Churches, and Learned Men abroad, in this Matter. For the third, We do not abhorre the Communion of any of the Churches abroad, in the Administrating the Ordinances of Christ. But we know that some Reformed Churches have practises that we cannot approve; and in these practices we can have no Com-

Communion with them. For the 4th, we look on our selves under no tie (nor Capacity neither) to persecute those of the Church of England: Nor do we persecute any of them: We leave them to stand or fall to their own Master. He now page 26. cometh ye y magisterially, to require security from us, that we will not, by our Sentences, counteract the Decrees of the Supreme Civil Judicatories; and that we disclaim that absolute Supremacy, or Papacy, that the Kirk hath alwayes claimed over Kings and Civil Powers. Ans. Tho' we owe no such subjection to this Author, as to give him Security in this: Yet when ever our Rulers shall demand it of us, we are willing to give all Security: And we disown any power to counteract the Decrees of our Rulers: And all Supremacy or Papacy over Kings, further then, that the Church, and every Minister in Her, hath a Ministerial power to declare the Laws of Christ (not to make new ones of their own) and that all men, High and Low, ought to submit to these Laws, and obey them: And who ever will not obey them, fall under the Displeasure of our great Lord and Master: Yet that we do not with draw Subjection, nor due respect, nor obedience in all things Lawful, from these Rulers who do break the Laws of Christ: According to our Confession of Faith, Cap 23 Sect. 4. For the instance he giveth of a sad difference that fell in between the King and the Church. It was in a time when the People, and their Representatives did also contend with the King: And that in a Bloodie War: And things run to an undue height, on all hands. The Presbyterians maintain no such Principle as he assegeth, of the Infalibility of the General Assembly, as he saith p 29. Nor of a Supremacy over Kings. Charity will Bury what is past (but spite and malice endeavoureth to dig it out of its Grave, and present it in the most odious drefs) and every one should, for time to come, Labour to serve God in the Station that he hath set him in. The outrages against his Party, that he chargeth us with, cannot be made out, except what was done by the Rable, in an Interregnum; and the Actors were none of our Communion. If he had mentioned in particular, the Lybels against the Government, which he blameth in General; we could have enquired into them, and told our thought of them. But I may

may adventure to say, that nothing ever came out from among us, that contained either so heavy, or so unjust complaints against the Government in the late Reigns, nor did so tend to raze the very Foundations of that settlement, as the multiplyed Lybels of his Party do by the Government which now is. What remains is so pure Railing, that it admitteth of no other answer, but to brand the whole of it with this motto, that *it is voyd of truth and Honestie*. And to his hopes that he expreth of the Worlds judging and the Princes Acting; we oppose our confidence of the contrary of both; and our Experience of the Latter to the Immortal Praise of the wisdom and goodness of our Gracious Monarch, whole heart God hath inclined to favour our righteous Cause.

A N

E X A M I N A T I O N

Of the Historical Relation of the late General Assembly, holden at Edinburgh, from October, 16th. to November 13th. 1690.

Several wise men who have Read this Pamphler, think that the most fit refutation of it were (as I said of another such piece) write on the margine of every page, *Lies and Calumnies*. It is manifestly so unanswerable to its title, that no man can have a true Idea of that Venerable Assembly, by Reading this Pamphler. The Author confesseth that he was not eye or ear Witness to what passed, and all that he hath is at second Hand: And that as it seemeth from such as neither understood what they pretend to give account of, nor had the Honestie to make a true and fair Relation of what was obvious to every mans Observation. For, tho' he calleth them *discreet and intelligent Persons*, yet, not only the horrid lies with which, by their report, he abuseth the World, do Witness the

con-

contrarie; but we do more then guess who they were, and know them to be very unintelligent in Church affairs, what ever Knowledge they may have in other things: And that they are Persons highly enraged against Presbyterians, because they imagine that some of them had a hand in their being deprived of lucrative places. Even the keeping of the door of the House where the Assembly sat, he misrepresenteth. It was not to keep out Conformists; but to keep out others as well as them, that their might be room for the Members of the Assembly: And for all the care that could be used, there was a very great Croud constantly in the House. That ever any were thrust out of the House because they were Conformists, is more then I know. Neither did I ever hear such a Cry, as he mentioneth; tho' I was dayly there: Tho' I confess it was not very fit to suffer them to be present, who it might be rationally thought, came to mock, or to pick up what they might improve to our disadvantage. There were in the Assembly, very often, some Persons known to be Episcopal, who because of their quality, and discretion, were not only allowed to be present; but had all respect given them that could be expected. And some of them, of Eminent ability to judge of things, observing the reasonings of the Members, and actings of the Assembly, said, if the Presbyterians went on at that rate, they would gain all Scotland to favour them. And I am sure, that this was said by such as are incomparably beyond his discreet Persons, in every thing that is commendable. It is an assertion like to these of his gang, which he hath pag. 2. That the Presbyterians exalt the Authority of their Assemblies above that of King or Parliament. This is a broad Lie. What he saith to support it, of Acts of Assemblies against Acts of Parliament, I have answered in my former Vindication. He next accuseth us, that we desired an Assembly after the Parliament had settled our Government: That is, we are to blame, that we would think of ordering the Affairs of the House of God, seing the Parliament had allowed us so to do. Is the Church of England to blame, because they Desired a Convocation to which he maketh our Assembly parallel. We desired to meet for other ends than settling the Presbyterian Government: We know it was settled by

Christ

Christ long before, as his institution, and that now it had the Civil Sanction by King and Parliament, for its settlement.

§. 2. Our Historian hath quickly forgot his work: for instead of telling us what the Assembly did, he giveth us account of what the Parliament Acted: And p. 2, 3. He severely Lasheth the Parliament, for *Setting the Government of the Church in the hands of the Presbyterians alone, and such as they should admit*. This conduct I have elsewhere vindicated as most rational: And surely this was so necessary, that either Episcopacy must be continued, or this must be done: Now the Convention had voted Episcopacy to be a grievance to the Nation, and in the *Claim of Right* made it a Fundamental Article in the Government, that it should be abolished: and the Presbyterians being the smaller number (many of them being removed by Death, through the course of about 30 years, and the hardships they endured through Episcopal surie; and few coming in their places, being hindred by a severe Persecution) it had been very incongruous, and inconsistent with the standing of the Government which they designed, to establish that the plurality of them who should Govern the Presbyterian Church, should be Episcopal. Yet it was allowed by the State, and determined by the Church, that as many of the Episcopal men as were qualified to be Ministers, and would submit to, concur with, and act nothing against Presbyterial Government, should be received into a share of the Government: And such as had Ministerial qualifications should enjoy their places and benefices, tho' they should not so far own Presbytery as hath been mentioned. What is then the injury that he complaineth of, done to the Episcopal Clergy? None of them are deprived of their places, yea none excluded from Ministerial-Communion, but of their own choice; that they will not submit to terms so reasonable, and necessary. They would have thought us, (in the former Reigns) very unreasonable, if we had been suffered to enjoy our Churches and Stipends, if we were not Drunkards or Swearers &c; and yet complained of hard usage; or if we should have demanded a share in Governing the Episcopal Church, and yet would not submit to the Bishop. He saith, *the Publick Faith* (for even that must abide his

his severe censure) promised them protection, upon their Submission to the Civil Government. *Ans.* Can he say, That they are not protected in all their Civil Rights: But it was never promised, that who ever would submit to the Civil Government should be put in Capacity to over turn the Church. To enjoy a place in the Ministry is no Civil Right. The Stipend is a Civil thing: but a mans Right to it depends upon his being in the Office, and having the Charge of such a People: But it was never dreamed that a man should be protected to continue a Minister, tho' he be Ignorant, Scandalous, Erroneous, or supinely Negligent. He (according to the Modesty of his Party, and their respect to Authority) saith, *Their Petition* (viz which was given in to the Parliament that they might have a share in the Church Government) *was disdainfully rejected, and the Act continued as it was.* *Ans.* Their Petition was indeed rejected, on the grounds that I have mentioned; but without any shew of disdain, and with as much respect to them as was due.

§. 3. He cometh now, page 3. to reason the Case against the King and Parliament, because of their setting the Government of the Church in the Hands of Presbyterians. What is Argumentative in his Discourse I shall consider: Neglecting the railing that he intermixeth with it, such as, *A Presbyterian Tyranny is established; That they, the Presbyterians, Lord it over their Brethren, more then ever the Bishops did, or pretended to do: His Reasons, so far as I can pick them out of his loose Discourse; are 1st. Instead of 14 Bishops now 60 are set up:* by which he intendeth, as I suppose, that the Government of the Church was now settled in so few Hands as 60. *Ans.* The falshood of this is manifest: The General Assembly consisted of 116 Ministers, and 47 Ruling Elders: and they were but Delegates from the several Presbyteries, in which there were ordinarily a greater number that sent them, than they that were sent. Now the Government was not (by the Act of Parliament) settled in the persons of Ministers only; but of Ruling Elders also: Many of whom are Noblemen, and Gentlemen of good Abilities: Neither can it be said, that they were set up, as Bishops; or acted with their Lordly

domination, as will appear from answering his following Objections. He next saith, *Presbyters were subject to them who were no more but Presbyters: Which hath no precedent in the Catholick Church.* *Ans.* It is true, it is not preceded in the Catholick Church, that one, or more Presbyters, should be subject to one who is no more but a Presbyter: Which is not our Constitution, nor practice: But it hath often been, that Presbyters in their single Capacity, were subject to them who were no more but Presbyters, acting joynly, in a Church Judicatory; and this is all that is now done. The Presbyterian Church doth not subject the Episcopal Church to them: Nor doth one Presbyter among us judge one Presbyter among them: But the Presbyterian Church combined, judgeth every single Presbyter in this National Church. And when he shall demonstrate the Absurdity of that, we shall yeild to his Argument. Again, he argueth thus, *They who could not be denyed to be lawful Ministers were excluded from any share in the Discipline and Government of the Church; which is contrary to Presbyterian principles.* *Ans.* The Presbyterians never held a Principle, so universal as what he hinteth, about the Priviledge of Lawful Ministers to govern the Church: They never held that a Popish Minister should be a Ruler in the Protestant Church: And they deny not such to be lawful Ministers: They maintain, that tho' it belong to all Ministers generally, to have a share in the Government of the Church; yet their might be some Cases in which (*pro presenti Ecclesie Statu*) they may be restrained from that priviledge: Tho' they are not to be restrained perpetually, nor in the settled State of the Church. The Presbyterian Church had long been born down, and almost exhausted; they are now, through the Mercy of God, restored; they find a great many Ministers in Charges, who may be useful in Preaching the Gospel, but disposed to overturn the Government of the Church, if it should be put in their Hands: Is it not rational, that they should suffer these to preach, for the Church needeth their help: And yet not suffer them to rule the Church, least they overturn her Settlement: They refuse none of them who will secure the Government, and are otherwise qualified for the Ministry. Again, tho'

tho' we own them as lawful Ministers; yet we cannot own them as Ministers of the Presbyterian Church: They have a right to govern the Episcopal Church, to which they had betaken themselves, and left the Presbyterian Church (tho' their Bishops, even in it, did not allow them that privilege) yet that they have a right to rule the Presbyterian Church we deny. They and we agree in Doctrine, and therefore we may teach the Church together: But we disagree in Government, and therefore we cannot Rule together. He sayeth, *that Presbyterians hold, that it is unlawful for a Minister to part with his Right of Governing.* Ans. But the Church may deny him the Exercise of that privilege, if she find him inhabile for the Exercise of it. He pleadeth also, *that we blamed Bishops that they took this Power generally to themselves.* Ans. We did so, because they excluded the rest; not on account of any special inhability, but as having no right to such a Power, which we maintain to be in all Presbyters alike. If any say, that Ministerial Power is *quid indivisum*, and the Exercise of teaching cannot be allowed, where that of Ruling Power is restrained. I answer, this is true with respect to the ordinary and settled State of the Church; but such an extraordinary case of necessity as this may warrant such a restraint for a time. But if this Argument hath any force, it proveth that neither Preaching nor Ruling should be allowed: and it commendeth the moderation of the Presbyterian Church, which will allow them to serve the Lord as they can, when they cannot do it as they should.

§. 4. He proposeth (tho' not candidly) but doth not answer, our Reasons for this conduct. One is, *we could not otherwise make our Government sure.* And is it not reasonable, that that Government which Christ hath settled in his Church (as we think) and which the Authority of the Nation hath settled, should not be rendred unsafe, by putting it in the hands of the avowed Enemies thereof: when we could exclude them on such rational grounds as have been mentioned. Another Argument he maintaineth as ours, *the Episcopal men deserved to be thus treated, for their apostasy.* Ans. I know not who ever brought this Argument: We go not to the rigour of all the censure, that that wrong step deserved:

we would rather consider what the present state of the Church, and the promoting of Truth, and Holiness, and Unity, doth require; than what men deserve. We are for moderation maugre all the reproaches that he, and such as he cast upon us: Tho' at the same time, we think that the Rigour of Church Discipline might put more force in this Argument than he is aware of. He Inferreth from what he had discoursed, that *Presbyterians juggle with God and Man: because they hold their Government to be so of Divine Right, that they can make no composition with men about it: but when it maketh for the interest, they can make essential alterations.* Ans. We hold Paritie to be of Divine right, and cannot yeild to Imparitie: But this Parity is not taken away (as he alledgeth) by excluding them who have rendred themselves inhable; more than it is taken away by suspending a Minister for any immorality, or Negligence in his work. Neither is there here any essential alteration in the Government, more than there is in that case. Here is no Jugling, but fair and plain dealing. What he talketh of 900 Ministers excluded, is a mistake. We exclude none of them, but such as persist in their Principles, and Inclinations, to overturn the Government. Neither is there *Inconsistency* (as he would make us believe) *between making Ruling Power essential to a Minister, and suspending the exercise of it for a time.* We hold, that rationality is essential to a man, tho' some Scriblers be now and then Delirious.

§. 5. From this digression, he returneth to his History, p. 4. And giveth an account of the meeting of the Ministers and Elders, antecedent to the General Assembly, indicted by the King and Parliament, to be held October, 16, 1690. In which narrative, he doth in several things, misinform his Readers, and represent things to the disadvantage of truth, and of the Presbyterians. It is a misrepresentation, That *the Act of Parliament Committed the Care and Management of the Government to these few surviving Presbyterian Ministers who had not complied with Episcopacy.* For it was to them, and the Elders, and such Ministers and Elders as they had received, or should receive. Another mistake is, that the *Meeting that preceeded the fore mentioned Assembly*

ly was called, to lay down methods how a General Assembly should be called, and constituted, because one could not be had, according to their minds, after the old manner, and standing rules of General Assemblies. *Ans.* This Meeting was not called for that end, nor did act any thing to that purpose, nor needed they do so; For the Act of Parliament had excluded all the Episcopal Ministers from sitting in the General Assembly, unless they were taken in by the Presbyterians. All that they did, that could, any way concern the constitution of the Assembly, was, that Presbyteries should send three, or four of their number to the Assembly, where they had sent but two; when there were more Ministers in each Presbytery: which could no way alter the constitution of the Assembly. He giveth a false account of the Act of Parliament, by which Presbyterian Government was settled; when he saith, that *by it none had a share of the Government, but such Ministers as had been removed by the restoration of Episcopacy.* For both Ruling Elders are expressly mentioned, and such Ministers as the Presbyterians had received, or should receive. Hence followeth another mistake, *viz. That they were overseen when they admitted others into the Government, and were by that means overvoted.* None were admitted but such as the Act of Parliament reached; nor was there any overvoting in the Case; for both they who had been turned out by the Bishops, and they who were after taken in, did Generally agree in the same votes. He would revive the old forgotten, and Fatal Division, that rent and ruined this Church, about the *Protestation and Remonstrance*: But, through the Mercy of God, it is not so much as mentioned among us. That some of the Remonstrators, who had been, under that woful Schism in the Church, deposed by the opposite Party, sat among us, is true; and we know no reason why it should not be so; for their sentences were taken off, long before: And what was moved, and done in that meeting was, that the revoking of these Sentences should be now confirmed by this Meeting, as being of more extensive Authority than these which had recalled them. That any of them who sat there, were deposed for scandalous and gross Crimes: Or for any thing but their Opinion in that controverted point, and their practise according to
it

it; is more then we know, and unless he can make it appear, he ought to be reputed a Slanderer; if he or any else shall prove it, we shall acknowledge our Errour, at least our Ignorance, and shall rectify what we have done amiss. What he saith of Mr. *Pitcairns protesting against their sitting there*, is a gross mistake: That Reverend Brother was dissatisfied with the way of wording the Determination of the Meeting in that affair, which some proposed; and was a little Hot about it; but he was soon satisfied: Neither did he enter any Protestation; tho' he spoke of it: Nor did he object against the recalling of their Sentences. In all this our Author giveth his Readers a most false and unfair *Idea* of our Affairs.

§. 6. Which he doth yet more in what followeth, he telleth us of a debate betwixt the old and the young Men, which of the two should Rule. A controverſie that never was so much as named in any of our meetings, nor for what I know in private Discourse. Nothing can be more false than the story that he telleth; for instance in this matter, of a *Contest between Mr. Rule and Mr. Webster*: No such words were ever spoken: And if they had, there had been no truth in them. For what he talketh (in his Marginal note of) *their Contribution of the Sisters*: Savoureth more of spite then Wit. Some of the Nonconformists lived on their own Estates, others by their Industrie in Lawful Callings, yet diligently preaching the Gospel, others by the Charity of good Women, and good Men too; as our Lord and his Apostles did: And his own Party are now brought to that Mortification, that I suppose the *Contributions of the Sisters* are not despised by them. He quarelleth with the Name of the *General Meeting* that preceded the Assembly, as being none of the Names of the Church Judicatories known since the Reformation. What if we should say, it was an extraordinary Meeting, such as that extraordinary Case of the Church did allow: And yet it wanted not Authority neither from God, it being made up of the Officers that Christ hath appointed to Rule his Church: Nor from Man, we having then a Liberty granted for the exercise of our Ministry, in all the parts of it. We may also defend it to be a General Assembly of this Presbyterian Church; which differed in nothing from that which followed, but that the one had the countenance

nance of the King and Parliament; this other only that of the King directly, and of the Parliament indirectly: The Parliament having allowed the King a power of granting Indulgence to Dissenters from the Established way, as was noted on *Letter 2. Sect. 16*. In his account of the Work done by this Meeting, he doth grossly prevaricate, While he saith, *They prescribed Rules for trying Episcopal Ministers*. They did indeed suppose that Presbyteries have an Intrinsic power of judging the Life and Doctrine of all the Ministers within their bounds, and of excluding the unfit, and receiving them that are qualified; but considering the present paucity of Presbyterian Ministers (which yet was not such as he would have us believe) They were so far from directing them to try these Men; that they did wisely caution them, and some way restrain them, in this Tryal: For their appointment was, that if, in trying these Men, the Presbyteries should meet with any Lybel the Relevancy of which was doubtful, or if the sufficiency of the proof were not clear; in such Cases they should not proceed to a Sentence, but refer the Case to the General Assembly; which was soon after to sit. What could they do more to prevent Injury to these Men: Without denying that Power of Presbyteries which is their due? He instanceth in some Presbyteries where were very few Ministers; we deny it not; but that was but in some few places, and at first: There are more now, even in these places, and in other parts of the Country there were even then, a competent number in Presbyteries, and in some places few or none wanting: As in all the Presbyteries of the Synod of *Glasgow*. That there were so few, is not be wondered at: The whole Nation being butt'other day under Episcopacy: The Youth having been generally so bred; and the Presbyterians being almost worn out by a long tract of time, and heavy Persecution. There were fewer Protestant Ministers in the beginning of the Reformation from Popery, and yet it was not thought fit that either the Church should be without all Government, or that it should be put into the hands of Popish Priests while they continued such. He is also displeased with appointing greater Presbyteries to send more Ministers; as being an unequal Representation of the Church. Others will think that this was most

most equal: For the General Assembly is the Representative of the Presbyteries immediately (tho' more remotely they represent the whole Church) And therefore where Presbyteries are unequal, their Representation should be so too. But by this means some parts of the Nation were not at all represented. Ans. It could not be otherwise, where there were no Presbyterian Ministers; that place of the Church could not be represented by Episcopalians; for they neither had by Law, nor could claim in Reason, a share of the Presbyterian Government: Neither can this Argument derogate from the Authority of the General Assembly over the whole Church; more then the vacancy of a Parish can warrant them to plead exemption from the power of the Presbytery, because they have not a Minister to represent them in it.

§. 7 The next fault that he findeth is, *The Meeting appointed a Fast on the Lords day; and saith, That it was the custom of the old Presbyterians to appoint all their Fasts on the Lords day.* This last is notoriously false. The reason why that Fast was on the Lords day, it was the time of Harvest, when it could not be observed on a week day, without high Inconveniency: Neither do we think Fasting inconsistent with the Nature of the Lords day, Religious Joy, and Religious Sorrow do very well agree. His story about the *Licensing the Treatise of Ruling Elders and Deacons*, is a gross Calumnie: And hath several Lyes in it. 1. The licensing of that Book was not the deed of the Meeting: But of the Clerk, without their appointment or knowledge: And he also alledged, that the Printer added the words which imported a monopoly of it. As soon as the Book came out, the Meeting were highly offended with the Clerk for this Presumption: Not only because he had done it in their name, without their appointment; but because (as was said publicly in the meeting, *Nemine Contradicente*) It belonged to the State to license Books, and to monopolize the Printing of them. For this the Clerk was severely rebuked, and hardly escaped being deposed. 2. That *the privy Council checkt this, or called in the Books*, is false: For their Lordships understood that it was not the deed of the Meeting; and that the Meeting took care to get the License taken from the Copies, as soon as they under-

derstood it. Here then we have an Evidence, how gladly the Author would pick quarrels with us, and make us odious; tho' at the rate of telling lying Stories, which every one can contradict. He now beginneth page 7. To give an Account of the Actings of the Presbyteries against the Prelatick Incumbents, between the General Meeting and the General Assembly, which sat in October 1690. He blameth them, that *They were more careful to Empty Churches, than to fill them.* This is not true. They endeavoured both to purge out the Scandalous, and such as were like to do more Hurt then Good; and to plant the Churches with qualified persons; and something was done both wayes: Tho' we confess, planting Work went more slowly on than was wished; partly because of the paucity of qualified Men; but mainly through the opposition that some men of this Authors temper made, *Vis & modis*, to discourage people from Calling Ministers: And to perplex that Affair, when ever it was attempted. It is false, That *none were sent to the West, where there was most need: And that they rather seated themselves in Lothian, as being a better Country.* There is neither Truth nor Candor in this assertion: Even *Galloway* (which therefore was most destitute because the Incumbents had generally either been driven away, or deserted) is now tolerably supplied; tho' not so well as it should be, or as I hope in a little more time it may be. He giveth a false, and malicious Cause, of the ejecting of Ministers, in the end of p. 8. *viz. They were conscious of their own Inabilities, and thought it not their Interest to tolerate such as accustomed the People to Sense and solid Discourses.* No other answer is here fit, but to tell the Reader, That nothing but a fancy, tinged with Malice and Prejudice, can make one so compare them who were cast out, with them who were put in. His Stories of what this Man or t'other said, when *a reason was asked of their putting out of Ministers, and of their Preaching in Meeting Houses where Episcopal Men were in the Church.* These, I say, are not worth our notice. We will not defend what every private person saith in Discourse; yea, not what every particular Minister saith in the Pulpit (tho' some Notes of Sermons he talketh of that I never heard of before, nor am at leasure to enquire about

them.) We can give better reasons for both these practices, *viz.* We put out Men, because they are Scandalous, and unfit to Edify the People, and do rather harden them in Wickedness: And we Preached in Meeting-houses because many, often the most part, of the Parishes, would not hear the Prelatical Incumbents.

§. 8. There follows a whole Fardel of Lies and Malicious Representations, of the procedure of the Presbyteries: Few Lines in pages 9 and 10 that do not contain some Falshood or other; as, that Presbyteries sent out Spies to observe mens publick and private Discourses and practices. Let them give one instance of this, as the act of any one Presbytery: If any private person did make such enquiry, we know not, nor can we in all Cases condemn it: That they received Libels of old Crimes, is not so absurd as he would make us believe: It the Church have not been satisfied, nor the Scandal of them taken off *That a Design was formed to disgrace the Clergy: That there was little or nothing made out against them:* Are a couple of Falshoods. The former no Man can prove: The latter I have before disproved; and could give abundance of Instances. That *the Scandals of one, or a few was charged on the whole party;* is an impudent and false Assertion: He saith, *That the least defects of Behaviour were heightened to gross Crimes: And what was no fault we made one by uncharitable Construction.* Whether some private persons, who had more Zeal than Understanding, might not do so, I cannot tell: But he is now speaking of the Actings of the Judicatories; And that any of them did so, is false. That *insignificant Articles were accumulated to a great height:* Is also said, but cannot be proved. That *some Ministers were charged with Admitting to the Office of Elders, or not Censuring Men of Immoral Conversations:* Is not to be blamed: The Apostle giveth expresse Directions about the Qualifications that should be required of Elders: And it is certainly culpable to over-look Scandals in any, and more especially in Church Officers: That *whatsoever was offered in a Lybel, by any Bigot, was admitted:* Is no further true, than that they considered it, but what was found to be irrelevant, (as many things were) was rejected: And no man was Censured for it. The Libels of Mr. Graham, and Mr. Cooper ought

ought not to have been mentioned by him; for the one had never any effect, nor was the man Censured. The other is before the Commission, and the Sentence will be taken off, if it be found to be unjust. And I hope Presbyterians are not to be blamed, because some less Intelligent people do, some times, complain of men, where there is little Cause. It is next to ridiculous, that our Author (having no more that he can devise against us) blotteth Paper, with *what was designed to be Libelled against some*; when it was not done; And with some *frivolous Accusations*, that he saith, *were made*; when he cannot tell by whom, or against whom: I am weary of Transcribing these impertinent Recitals, of irrelevant Libels, that were not used by Judicatories, as the ground of Sentences: About which he spendeth also page 11, and part of 12. Besides what I have said, let it be considered, that some of the Processes on the Libels that he mentioneth, are yet depending and not discussed: As that of Mr. Crawford, and Mr. Wood: Others of them are discussed, and the Sentence revoked by the Commission of the General Assembly, as that of Mr. Bowes of Abbotf-hall.

§ 9. He taketh notice p. 12. That *in their Libels they would never give any of the Episcopal Clergy the Title of Minister; but only of Incumbent*. If this be true (which I much doubt) it is but what they do to us, in all these Pamphlets that I have under consideration; and on all occasions: But I know no Presbyterian Minister who denieth them to be Ministers. The Story that he telleth of what past between Mr. Graham and an unnamed person, I neither know nor do believe it to be true: And if any said so, we disown it. That *the Ministers alwayes had a hand in drawing the Libels*: That *they were all of the same strain*, or that *all was concerted among them to disgrace the Clergy*: Are Assertions as remote from Truth as any thing can be, if this were true, how came it that some Libels were wholly rejected, in others some things were judged not Relevant: If what he alledgeth was done, sometimes, by some one Minister, it is not chargeable on the Presbytery: Far less doth it follow, that it was alwayes practised. He complaineth likewise of the *manner of Processes against the*

Clergy: That seldom the Accuser was mentioned to the Accused: They alwayes received the Lybel, and sustained the Validity of it, before the Accused was heard; nor was he suffered to be present at the Examination of the Witnesses, and the Witnesses were all allowed to be present at the Examination of every one of them: And the most profess'd Enemies were received as Witnesses. Ans. For the former two, It is questionable whether these things be required in a Process about Scandal before an Ecclesiastick Judicatory; but whether it be so or not, I am sure it was otherwise done (for the most part) than he affirmeth. For the other two, it is so far from being alwayes so as he saith, that if any Process was found to be so managed; and if Complaint was made, the Sentence was declared void and null; of which after. He bringeth two instances of such Irregular Proceedings, viz. Against *Mr. Heriot of Dalkeith*, whose Case is extant in Print: And an Answer to it daily expected (for it is now in the Press) to which I refer the Reader. And against *Mr. Purves of Glencorse*, who accused the *Witnesses of Malice*, as having assaulted him in the Pulpit, and that they were admitted to give Evidence against him: And he mentioneth what *Mr. Selkirk Minister at Crichtoun* said, in Defence of that Conduct: This were certainly blame-worthy, if it were true, but indeed there is no truth in it, for neither did they ever pull him out of the Pulpit, nor take him by the Throat (as is alledged) only he having promised them to Preach no more among them, and yet attempting to falsify his Promise, they did, without such Violence, hinder him: Neither were such words, or words to that effect, spoken by *Mr. Selkirk*: And some of the Witnesses were rejected; and they who were admitted were purged from Malice, or partial Counsel, by their Solemn Oath. Another mismanagement he mentioneth is, That if one part of the Depositors of the Witnesses seemed to prove the Lybel, tho' the other did exculpate the Minister, or extenuate his fault; the one part was marked, and the other not: And he telleth us of an Instance of this, in one who is since dead: But doth not tell who did so, nor against whom; and therefore not being able to enquire into it, we pass it as one of his many Forgeries. However such practices we disown,

as far from our way. I am sure it was not so done, but the contrary, in any Judicatory where I have been a Member. He saith, *Accusing Witnesses were encouraged, and clearing Witnesses not noticed*: But giveth no Instances, wherefore I give the same reply to it, as to the former. He also accuseth us, That *when a Sentence was read against a Minister at his own Church, the whole Libel was read, tho' some Articles were frivolous and others not proved*. This also is but his Assertion, and no way proved. It is our way to read the Sentences, and to put no Article of the Lybel in the Sentence, But such as are of weight to bear such a Sentence, and are sufficiently proved.

§. 10. After all this, I do not deny that some of the Presbyteries passed Sentence on some Incumbents, on slender grounds: but I have already shewed (Ans. to the late letter. Sect. 5.) That the Church did what they could to have prevented this: And I must now tell you that instances of this were very few: most of the sentences and proceedings will abide the most rigorous examination of unbiassed men, who have zeal against gross immoralities: And I must further inform the Reader, that where complaint hath been made, the General Assembly hath referred to their Commission, to reexamine such processes, and to take off all Sentences that were ill grounded; which the Commission hath done to three of them, which are all that have as yet come before them. Wherefore such proceedings are not to be imputed to the Presbyterians, but to some few among them, who through want of experience in Church Discipline, have mistaken, and are ready to learn more Skill and Warriness. p. 14. He giveth account of the carriage of the Episcopal Clergy towards the Presbyterians, who dealt with them as is above mentioned: But because he maketh no remarks on it, neither shall I. But what followeth I must not pass: It is a malicious reproach of Presbyterians *as men of little Sense or Learning*. Tho' he hath the impudence to assert this, when ever it shall be tryed, he will be found unable to stand before their Arguments. And I am sure he hath given no proof of either Sense or Learning, in his Book; but many Demonstrations of Spite and Railing. He saith *they have lost their Interest in the Nation,*

tion,

tion, are deserted: That men are ashamed of them, are Dreaded as the plague of Mankind; What may be expected from a Tongue set on fire of Hell? They are not so lookt on by any, but such as he is; whose kind respects to any man, were indeed a reproach to him: Or by a debauched crew, whom his faction indulged in their Immoralities; to which Presbyterial Discipline is a terrour. He saith p. 15 That the *most bigotted and hot-headed were chosen for the Assembly*: And instanceth in two learned men who were not chosen. But it was evident to all Beholders, who were capable to judge, and even to the conviction of some of his own Party, who had not abandoned all Reason, and good Nature (as this man hath done) That the Assembly was made up of many Grave, Learned, and Sober men: And their Actings will prove it in despite of his reproaches and obloquie against them. The two whom he mentioneth are learned and worthy men: But all could not be chosen: And I know some very fit Persons, out of an excess of Modesty, shunned it, and got others chosen. That it was concluded that Mr. George Campbell should be shuffled out of the Assembly: Is an Assertion Demonstrative of a Brazen Forehead, in the Asserter: By whom was this concluded? Yea, or wished: For my part, I know them not: Nor never heard of any such motion. His going so near to be chosen Moderator (which this Pamphlet taketh notice of) sheweth, how acceptable he was to most of the Ministers: But there is a sort of men who should have good Memories; which our Author here wanted. His base Reflections on some others, that were chosen, do shew his own Character: viz. Irreconcilable spite against all that bear the name of Presbyterians. We could tell of hundreds of his party, for one of ours, guilty of gross immoralities: And even some who were in highest places in their Church; of whose repentance we have not heard much. But that we should not have mentioned, if it had not been in defence of the Interest that he setteth himself to disparage. Nothing can escape the Lash of this Authors virulent pen: p. 16. He most unmannerly taketh upon him to discourse of the Kings Choice of a Commissioner, to represent his Royal Person in the Assembly: And to tell who was the fittest Person. Where he taketh occasion

to Calumniate the Earl of *Crawford*; by telling, several gross Lies about his Lordship: As that he *rejoyced in the expectation of being Commissioner: And shewed a grudge at the disappointment.* Such malapart abusing of any man, by judging his inward thoughts (for I am sure nothing of that kind ever appeared in his Lordships words or behaviour, but much to the contrary, but especially, to deal so by so noble a Peer of the Nation, and who is so deservedly honoured by all good men; this I say, deserveth a more severe *Reprimand*, then my pen can give: His Lordship did what in him lay to shun that difficult Post: As also the Noble Lord on whom it was cast, was far from designing it. That the *Earle sat in the Assembly* house before he was a Member, doth not prove what is intended by it: For so did many others, both Noblemen, and of inferiour quality: Some out of Satisfaction they had to see the Church again settled on her ancient foundations; others out of Curiosity. That his Lordship *did officiously meddle in all the concerns of the Assemblies, before he was a member;* is as remote from truth as *East* is from *West*. The contrary appeared in his Lordships often refusing to give advice when the Moderator desired it. That letters were written to procure a Commission to my Lord, is likewise false. It was voluntarily sent to him, From the town of *St. Andrews*: He being Lord Provost of that Corporation. We have a further false Imputation upon that Noble Earle. That *at the Visitation of the University at St. Andrews, he used the Masters Roughly, particularly refused to suffer Mr. Weems, Infirm through age, to lean on the step of a Stair.* *Ans.* That Noble Earle dealt no otherwise with such as appeared before the Commission, then did become his Character: His Lordship and the rest of the Commission, sat there by Authority of King and Parliament: And therefore disrespect to them could not but reflect on the Authority which they represented: When *Mr. Weems* Complained that he could not stand, he was allowed to remove that he might refresh himself.

§. 11. He cometh now at last: p. 17. to his purpose, to give account of the Assembly: And beginneth with the Sermons that were Preached at the opening of it. He quarrelleth that *there were two Sermons:* Saying, *the Presbyterians can never have their*

their fill of Preaching. But the Reader may know that it hath been Customary in the Church of Scotland (and none but such mockers will reproach them for it) to make the first Day of the Assembly a Day of Fasting and Prayer; and two Sermons were no superfluity in that case. The Sermons he also findeth fault with: *Mr. Cuninghams Sermon, that it was borrowed from Mr. Oliyer Bowlis, being a Sermon that he Preached, Anno. 1643.* The reverend and worthy *Mr. Cuningham*, being now at his rest, cannot answer for himself; nor tell us what to say for him in this particular: But this I can say in general (and will be believed by all that knew him, and are capable to judge) that few Ministers of the Gospel did outstrip him in Ministerial qualifications: And he needed be beholding to no man for a Sermon. The other Sermon by *Mr. Patrick Symson*, he sayeth, *was coarse Presbyterian stuff.* But as wise men as he, thought it a Solid Pertinent, and Useful Discourse, to be preferred to hundreds of the jingling, Py-bald Orations that many of his Party do spend the short Glass with. What *supremacy*, or *Authority*, he ascribed to the Assembly, our Author would fain tell us, but sheweth, by his expressions, that either his ignorant informers did not understand what was spoken, or he did not comprehend what they told him. What was said on that head, I do not remember; but we ascribe no absolute Power to the General Assembly: That there Power is immediately from Christ; that is, that no man giveth it, we own: He falleth (p. 18.) On the the chusing of the Moderator. Where he taketh occasion to spitt all his Venom against the four Ministers who were put on the List, out of which the Moderator was to be chosen: All this I might pass over; for my business is nor to vindicate persons but things: And all who have read thus far in his Book, will be convinced that his *Tongue is no slander*; and the credit of those Brethren is such as he will not be able to Ruine, by his Lies and Reproaches. Wherefore I shall touch this part of his Satyre but lightly. *Mr. Campbel*, he saith nothing against and indeed his praise is in the Churches: And our Author had met with him before, p. 15. And had told only of him, *That to please his Brethren he had been more severe against the Episcopal Clergy then was* his

his Wont. Nothing can be more false: He is no Man-pleaser, and he alwayes had a true zeal against that way, and against the immoralities of some of them: And now sheweth no more of zeal than is consistent with Wildome and Moderation. Mr. Rule cometh next on the Stage, He is called *Doctor Rule*, because he did practise *Medicine* and took the degree of Doctor in it likewise, when he had no other way to maintain his Family; yet never giving over the work of the Ministry; but Preaching frequently, *He was once Independent*: That is absolutely false. At *Aberdeen*, he withstood the temptation, when he had great Offers to take the Charge of an Independent Congregation: And in *Northumberland* (where he had his first Charge) He suffered no small loss because he would not fall in with that way. His *want of Latine*, and *speaking false Latine*, is false. He is ready, as he hath done, to give proof to the contrary, and to compete with this Pretender, when he will: For *His Prayers in Latine*; they are longer, or shorter, as the occasion requireth; but never so short as he alledgeth; neither doth he use to Pray very long in publick, even in *English*. For the *Ignorance discovered in the things he hath written*, I wish this Sciolist would make it appear by a solid Refutation: The passage that he bringeth for instance, he is ready to defend, with all the probability the subject matter is capable of. And if it were a mistake, It is no proof of Ignorance, to have a different Notion about a passage in an Author, from them who follow, as they lead, who have gone before them. If this *Momus* will make his Censure on the *True Representation of Presbyterian Government*, it is like, Mr. Rule, or some for him; will give him a fair Answer. But least all this be not enough to disparage him, and his Ministry, *He often venteth himself bitterly against the Episcopal Party*: Others think quite contrary, few Presbyterians do more seldom mention them, and an Argumentative way, rather then bitterness, is his strain. If it can be made appear that he hath done otherwise, none shall blame him more than I shall do. The many particulars he is accused of, have obliged me to say more in his Vindication than I intended. In the next place he giveth a Character of Mr. *Meldrum*. He spendeth a great many words about him: But

Z

the

the whole matter is in short, *That once he complied with Episcopacy, took the Oath of Canonical Obedience* (which our Author is told, *That he denyeth*) *That going out for the Test, he left the Episcopal Party; Because when the Test was taken away, he was not permitted to return to his Ministry at Aberdeen.* The worth and integrity of this Man is known to all in Scotland: and acknowledged by all, except them who prize no man but for being like themselves. That he complied once, was a token of humane infirmity: That he hath now left that way, is commendable; tho' it stir the Choller of this Scribler. His fourth Man is Mr. *Kennedy*, who was chosen Moderator, he is called Mr. *Kennedy* by his own Party, and if any familiarly call him *Father Kennedy*, his Age may bear such a Designation; but they who call him *Bitter-Beard*, do mistake his temper. *That he was with the Army at Newcastle, or received 6000 Merks*, is most false: He was never in *England* till 1690. when he was sent, with others to *London*, with an Address to the King. The Causes of his Deposition 1660. are foully misrepresented: It was only for his Opinion in the matters that then divided the Church. That his Deposition was never taken off till the Penult day of the Assembly, is not the least of the Lies that this Paper is loaden with: It, with others, was taken off several years before, and this was ratified by the General Meeting some Months before the Assembly; and all that had been done in this matter was confirmed by the Assembly, a day before it was dissolved.

§ 12. The Moderator being chosen: He telleth of a *Competition for the Clerkship*: It may be, some of these persons, that he nameth, might be mentioned in private Discourses; but never any such competition appeared before the Assembly: And most of them were so far from either petition or competition, that they rather declined it when it was mentioned to them by their Friends. He accuseth the Assembly *as insufficient to represent the Church of Scotland, as that of Trent was to represent the Catholick Church*: But he cannot deny that it represented the Presbyterian Church; and was all that could be had of a Presbyterian Assembly: And we deny not that the Council of *Trent* represented the Popish, tho'

tho' not the Catholick Christian Church, as was pretended. And indeed there were some from all parts of the Nation, even from the Northern Counties of Ross, Murray, Aberdeen. That there wanted from one or two Counties, maketh nothing against the Authority of the Assembly: For their are places in the Highlands from which seldom or never their have been Commissioners at any Church Assembly. What Spirit ruled in this Assembly, he determineth, with the same malice that hath hitherto appeared in his Book; and mocketh at the Prayers that were put up for another Spirit. By this, and such like passages, it appeareth what Spirit acteth this Scribler. It is false, That the Presbyterians in Scotland have alwayes contested with their Kings about the Power of calling Assemblies. Their Kings never denied their Intrinsick Power in this, Except when they were influenced by a Prelatical, Erastian crew about them: But on the contrary have settled it by their Laws, as the Churches priviledge: As in the Act 1592. which is ratified by an Act of this current Parliament; neither did they deny to the King a Power of calling Assemblies, nor have ever refused to meet when called by him: We think it most desirable when the King and the Church agree about this; and it moveth this mans spite, that Affairs were so managed in this Assembly. The ridiculous expression in Prayer that he imputeth to Mr. Cunningham, calling it a pleasant passage, is a meer Forgery: That Reverend, and Wise man, understood well what he said. He is not ashamed to tell Lies in the face of the Sun, and to impose upon our Senses; when he not only denyeth *The Kings Letter and the Assemblies answer to it, to be published* (both which are extant in the printed Acts of the General Assembly) but he falsifieth the Kings Letter most palpably, in making the King say, *That he settled the Government, because it was agreeable to the Inclinations of the People.* Whereas it is, That Government which was judged to be so. And that *He would have them do nothing that might displease their Neighbour Church:* Whereas the Letter saith, *That Moderation is expected from them by their Neighbour Churches.* He maketh no Churches their Standard; far less the Church of England; who His Majesty well knew, were dissatisfied

tified with the very Being of that Assembly, and with all that they could Act, in managing of Presbyterian Government. He doth also mis represent the Assemblies Answer to his Majesties Letter; as affirming, *That their Government was not only agreeable to the Inclinations of the people, but most agreeable to the word of God: Whatever be our Opinion in that (which we neither deny nor conceal) it is not so expressed: The words are, We are perswaded that it is not more agreeable to the Inclinations and Conscientious perswasions, of all within this Kingdom, Who are best affected to your Majesties Person and Government; than it is acceptable to God.* He talketh next of an *Act* designed, but never concluded, for asserting the Divine Right of Presbyterial Government: And that it was the Legal Government of this Church: I think indeed that all the Assembly did concur in this Sentiment, but some thought it fit to express it by an Act, and others thought it not expedient at this time; and it is like had regard to his Majesties satisfaction, to whom it might have been uneasy, in his present Circumstances. What harm was there in all this: *Præcepta positiva non obligant ad semper.* He saith, *It is clear from our Histories, That Presbytery was never settled but in times of Rebellion: And that this is declared in a late Discourse:* But if he had pleased to read what is written on both sides, he might have seen the contrary cleared in a *late Vindication*, in Answer to that Discourse. What a Member said in Parliament, *That Presbytery was the only (or the best) Security against the Encroachments of Kings;* Was much disrelished by all that heard it, and suspected to proceed from no good will to Presbyterian Government; nor are Presbyterians obliged to answer for it: The Assembly did indeed *promise Moderation* in their Answer to the Kings Letter: and nothing to the contrary was seen among them: And we know His Majesty doth expect it from them: Whatever malign Insinuations this Man use to the contrary.

§. 13. He cometh to give account of the Sermons Preached in time of the Assembly, especially before my Lord Commissioner. And he is so ridiculous; as to take notice of the least word that escaped any in the Assembly: By which he sheweth both his malice, and

and how little it hath to work upon; when he must pick up such things to fill up his pages, as *that one moved, that some might be employed to preach in the Churches of Conformists in Edinburgh;* Which was not seconded by any in the Assembly. His General account of Mr. *Meldrums* sermon cannot be answered: It was satisfying to Intelligent, and Serious, Unbiased Hearers: tho' may be, not to prophane Mockers. What one *Hamiltoun* said, of *want of the Gospel for 38 Years;* I never before heard of; and look on it as invented by our Author, or some of his Informers. The rest of the Sermons (except these of Mr. *Carstairs*, and Mr. *Wylie* whose praises as eminent Preachers of the Gospel, their Brethren do not envy) he Treateth with that Bitterness, Malice, and Contempt, that is futeable to the Historical Talent of many of his Party. If he had mentioned any evidences of such faultiness in these Sermons, they should have been considered: But his Railing Declarations are to be despised. If the Debauchery of his Party did not more tempt People to count all Religion a Sham, than the Preaching of Presbyterians doth, it were well. His bitter taunting of the Prayers of the Servants of God (which is his work, *p. 35*) Is neither like to bring Credit to Religion, nor to his cause: Was it ever heard of before, among Christians, that when so weighty affairs were in hand, spending time in Prayer was fit to be ridiculed: If this be to be vile, we will be yet more vile: And will contemn what may be the sentiment about it, of such as he mentioneth. I am sure they whom he thus ridiculeth, minded nothing but to seek help of God to manage his work right; and the Lord was pleased to help them to pray, and a return of their Prayers was not wanting. An unfavoury expression he mentioneth, to have been used in Prayer (*p. 36.*) Which I do not remember to have heard; but it is not unusual for this Historian to Coyn, where he wanteth wherewith to reproach us. He blameth *The slow proceedings of the Assembly:* And if more haste had been made, he would certainly called it Rashness, and Precipitation: For he hath a mind to find Fault. He talketh of *differences among us which were smothered.* Was ever so many men mett, where there was no different apprehensions of either the matters, or the way of managing them, or the word-

wording of things? and was it not prudence to compromise what might tend to a difference? but let his malice prompt his Critical Skill to its utmost Capacity, I hope he cannot shew that we did not agree in what was matterial, or that we could not bear with one another in what was of less moment. Our receiving them who had broken the unity of the Church, and were called *Cameronians*, he endeavoureth to turn to our reproach. It is true they gave in a Paper that we were not pleased with, to satisfy their own mistaking Consciences, and to quiet the People whom they had led aside: We were far from approving that Paper, but did expressly condemn it: And accepted them on another which they gave in, which contained nothing but their Submission to the Church, and their promise of endeavouring to preserve the Unity of it. Who can blame this? and is it not the exercise of that Moderation which becometh the Gospel? But that *they were told, that they had done us good service*, or that any insinuation was made of approving of their former way, is among the rest of his false Representations which his Book is stuffed with. For what end he taketh notice of the competition about Mr. *Semple*, I know not: For here is no matter of reproach: Onely he misrepresenteth the debate about allowing some Ministers to go to *Northumberland*, at the desire of the People there: much more was said for it, then he mentioneth; and what was of more weight: And what he doth notice is falsely narrated: There was no mention made of *planting the Gospel in England*: He whom our Author imputeth this to, never thought that they of the Church of England had not the Gospel: Nor was it said *that between Berwick and Newcastle they wanted the word of God*; but, that the Presbyterians wanted the Ordinances of the Gospel; not being allowed to enjoy them with the Church, unless they would comply with humane Ceremonies in the worship of God; which they could not do with a good Conscience. What was said, of the *Practice of Piety in those parts*, I do not remember, I know there are not a few in that place of the Countrey, who may be in the judgment of Charity, thought to fear the Lord: and there are also many, yea, a far greater number, of whom the Assertion he mentioneth is true. The truth is, this Author hath in-

inured himself to the foulest Lies and Calumnies, that he can hardly speake or write Truth. A further instance of this is, p. 39. That when *before voting it was desired that the Moderator might pray* (not for drowning the Noise of the Assembly, but for direction from the Lord in a case that was doubtful, and of moment to the Church) Mr. Kirtoun should have said, *What needs all this fool Praying*: Mr. Kirtoun useth not to speak of Prayer with such contempt, and if he had so said, it had not past in the Assembly without a check; and indeed he is in this belied.

§. 14 The accompt he giveth of Mr. Campbels transportation from Drumtries, to be Minister at Edingburgh, and Professor of Divinity in the Colledge there, needeth little Animadversion, save that by giving so lame an accompt of the Debate about the inward call, he would represent us as having little knowledge in these things: The inward call was not said to consist in the things he mentioneth; but, in being qualified by a sufficiency of gifts for the Work, and in the inclination of the Mind to serve God in that Work; both which are from the Lord: It was said, that the Church was judge of the former: And that when one had these qualifications, and also the outward call from the Church; if he pretended aversion, or want of the other part of the inward call; viz, Inclination; He must give some Reason for that aversion: For the Lord useth not to work Inclinations, or Aversions in men, which are without Reason: And of these Reasons the Church is also judge: For the Spirit of the Prophets is Subject to the Prophets. It will now appear that either the Author, or his Informers, did not understand what was spoken on this Subject. Or that they did prevaricate in representing it. About the Earl of Crawford's Receiving a Commission from the Town of St. Andrews to represent them as Ruling Elder in the Assembly; I have said enough above to stop his Mouth, and to retell what he here sayeth; only he addeth, that joy might be seen in my Lords Countenance when he received it: Which none could perceive; except such as can fancy any thing that their ill will suggesteth to them. For my Lords Seeking time of Deliberation till Lambas, as Mr. Campbell had: It was not intended as what he sought with expectation

tion; but as an expression of his wish; and of his dislike of allowing so much time to Mr. *Campbel*, to the great detriment of the Colledge: At which others also were dissatisfied; tho' they quietly acquiesced in the determination of the Assembly. For the Petition from *Dundie*, It was not said, *They had not the Gospel*: For they had one Minister. What is recorded of that passage is, that the Presbyterian Congregation in *Dundie* made Application to the Assembly, complaining that they wanted two Ministers, and desiring that the Assembly would take care to supply those Vacancies. But that the Moderator, or any else, said, that *there was no true Minister in Angus*, is a falsehood, like most of his other assertions: For none of us deny the Episcopal Ministers to be truly Ministers; tho' we think a Bishop alone should not ordain. It is also false, that any such expression was used by the Assembly, as, *offering the Gospel to the People of Angus*: The words are, that *they should go to Angus, and travel in the work of the Gospel, in Vacant Churches, and where they should be called*. This is far from supposing that the Gospel was not in that County; or that there were no Ministers there. It is of the same stamp, that he maketh the Moderator tell two young Men, who had been Preaching in *Angus*, and had ill reception there; That *as they had offered the Gospel to that People in name of the General Meeting, so they should now offer it in the name of the Assembly*. We offer the Gospel to all whom we Preach to, in the Name of Christ, and not in the Name of Men. Another imputation of the same kind is, that the Moderator said, *we will plant Ministers in Dundie whither the Town Council will or not*. I do not remember that such words were Spoken, or Words to that effect: But if they were, what the Moderator saith, is not alwayes the Mind of the Assembly: But only when a thing is proposed, and assented to, either by vote, or by silence. He telleth us, p. 34. *Of Mr. William Spence, who conformed, but fell off from the Bishops, because denied an Augmentation of Stipend: He spread Papers against them; they deposed, and excommunicated him. This man was sent by the Assembly, to preach in Angus.* Ans. That Mr William Spence fell off from the Episcopal Party

on the account mentioned, is utterly false: But it is the way of these Men, when any fall from their way, from conviction of of Conscience (as many have done) to ascribe it to some other Cause: And it is but sutable to their temper, who know not what it is to concern their own Consciences in such matters. Their Deposing and Excommunicating him, was for his breaking off from their Communion, and his expressing his Reasons, and for speaking against some of their practices; which galled them: And therefore the General Meeting, *October 11. 1687.* After exact search into the grounds of his Sentence, did find and declare it to be void: and this was ratified by the General Assembly, *November 12. 1690.*

§ 15. He telleth us of a Letter from *Aberdeen*, Desiring Ministers to be sent to them, and complaining that the Gospel had not been Preached among them for thirty years. And Mr. Meldrum heard this read in the Assembly, and did not contradict it: Which the Author heavily aggravateth. This is another gross mis-representation; like the former: Neither they who desired Ministers, nor they who sent them, did any way suppose that *Aberdeen* had not the Gospel, or Ministers; but that the Presbyterians there wanted a Minister; and desired to be supplied: Which was accordingly taken care of. That *Mr. Meldrum was not sent to Aberdeen*, was no neglect of him; the Church of *Scotland* intending him for other Work: For the City of *Edinburgh*, and Colledge of *Glasgow*, are Competitors for him, before the Commission of the Assembly. The former malevolent Representation he reneweth, *pag. 36.* (in the 2d. numbring; for from *pag. 33.* to 40. The pages are twice numbred) viz. That some were sent to the North to offer the Gospel to the Northern Shires. The words are, as in the former, that They should travel in the work of the Gospel in vacant Churches, or where they should be called: So that it is an Impudent Assertion (which followeth) that It was proposed, stated, voted, and determined, in these terms, that they should go and Preach, and make offer of the Gospel. It seemeth this Author hath his Design, if for a little time he can perswade some in *England* of these things: Tho' he knoweth his Lyes can

be discovered by us who were Ear-witnesses; and that his Villany would come abroad at last. This he not only asserteth, but layeth weight on it, as *Sufficient ground for separating from us; as persons who teach another Gospel*, pag 37. He pretendeth to give an account of the Assemblies dealing with them who had appealed to them from Presbyteries, as being injured by them: And here he cannot find matter of reproach in the Letter sent to the King, to satisfy His Majesty in this matter; but he mentioneth *a draught of that Letter proposed, which was appointed to be amended*: This is to pick Quarrels. A draught of a Letter so worded, as he saith, or of that importance, I do not remember of, but seeing he confesseth it did not please the Assembly; why should it be brought to their Reproach? It is a gross Lye, *That they were referred back to the Presbyteries and Synods from which they had appealed*, (that I confess had been absurd) They were all referred to the Commission: Except such as the Assembly discussed; and that of Mr. Heriot, which was referred to the Synod. In which Synod, when his Case was tried, the Presbytery of Dalkeith, as a Party was removed, altho' Mr. Heriot in his printed Paper hath the Impudence to deny that they were removed. *That it was thought grievous to Presbyteries to question the Justice and Legality of their Proceedings*: Is also false: For then no Appeal could be received from them, nor any Process re-examined by a Superior Judicatory; which yet that was done. The *Affair of Peebles* (that he next mentioneth) is so far from being *a proof of their unwillingness to canvass the Actings of a Presbytery*; that it is an evidence to the contrary: seeing they did take that business into consideration, and not having time to discuss it, did refer it to the Commission; who did so determine in it, as both parties did quietly submit. It is true, when it was brought into the Assembly, some moved that it might be first ripened in the Committee, which was readily complied with. Neither was there *any contest about it between my Lord Commissioner, and the Assembly*: As he falsly insinuateth. The printed Information that he mentioneth had a printed Answer by Mr. Vetch: They were both considered by the Assembly. There were a great many Heretics on both sides; it is true none
which

who were of the Duke of *Queensbury's* Quality; but his Grace had not his Residence in the Parish. The passage in *Mr. Vetch's* Answer from which he thinketh he hath so much advantage, maketh nothing for his Design. For it was not said, *That a Call from the greatest part of the Parish; could not be had to a Presbyterian Minister*; But that a Call from all could not be had (tho' even so it was too general an Assertion, for many Parishes there are in *Scotland*, where Presbyterians are called without a dissentient Vote) and doth it hence follow, that the people are not generally for Presbytery; because in many Parishes (yea if it were in all Parishes) there are some of another mind; or because in some Parishes, most are against it: I do not intend to dip in that Affair: Nor to consider the Merits of that Cause: but do refer the Reader to the Papers that are printed on both sides; only I affirm that the General Assembly, nor their Commission, cannot be blamed in this matter; seeing both Parties acquiesced in their Sentence. *Mr. Meldrum's* resolution (against *Obtruding himself on a People against their will*) is consonant to the Sentiments of his Brethren, and yet the Nation may enjoy Presbyterian Ministers: For there are many more places willing to receive them, then there are men to occupy such places. If there was a *Laick* (as he speaketh) *who either Lectured to the Neighbourhood, or said, That the People of God may sin, but the wicked must not sin*: We disown both his Usurpation, and his Doctrine. But the Truth of the matter of Fact we must take from him on Trust; tho' it is like he hath either invented it, or it hath been told him, by no body knoweth who.

§. 16. That the *Assembly was so puzzled*, as he saith, *about the Appeals of the Episcopal Clergy*. Is false: And the Comparison that he useth is Odious, and Malicious: They were no other way straitned about them, but that they wanted time to examine them all: And on that account alone referred them to the Commission: *Some of them*, he confesseth, *they ventured upon*: And these he quarrelleth with. And *1st*. he giveth account of the Case of *Mr. Mitchel* and *Mr. Lask*. But not with that Candor that becometh. He mis-representeth the Act of Parliament that gave rise to this debate. It was not to repossess such as were put out for not complying

ing with Episcopacy alone; but such as were put out in, or since 1661. for Non conformity, or not complying with the courses of the Times. All that the Assembly had to judge was, whether Mr. *Mitchel* was legal Minister at *Turriff* in 1661. And they found that clearly proved, whence it followed, that Mr. *Mitchel* by the Act of Parliament, had right now to return to his place, which had been possessed by Mr. *Lesk*: It was proved that Mr. *Mitchel* was legally settled in *Turriff*: That he was unjustly Deposed by the Presbytery about 1655. That this Sentence was taken off by the Synod of *Aberdeen*, in which the Presbytery of *Turriff* is; and that in July 1661. he was Deposed by the Synod of *Aberdeen*, for Non compliance with the Courses of that time. Whence they concluded, that he was Rightful Minister of *Turriff*, and the Act of Parliament allowing such as were put out in 1661. Did allow him to return to *Turriff*. It is false, that the *Reasons of the Sentence were refused to be given him*. (Mr. *Lesk*) for he demanded an extract of the Process, and Sentence, and the Clerk was appointed to give it. He complaineth that *The Act of Parliament gave access to the Presbyterians who had been possessed of places, tho' the Episcopal men had complied with the Civil Government*: And was irrational that they should possess the the Rights of other Men, because they comply with the time? Was not the same done in *England* 1660? If Mr. *Kirtoun* had used his Privilege, in emptying his Church for a fitter person than it was possessed by, it was not against Law: *Mertoun* was his Charge, till he was transported to *Edinburgh*: But the Truth is Mr. *Kirtoun* went not to *Mertoun*, till the Episcopal Minister had left it, as knowing he had no legal Right: And when Mr. *Kirtoun* went thither, and got Right to the Stipend of a year and an half: He gave the years Stipend to the Episcopal Minister, who had left the place; and the half year to the poor. Mr. *Stearie's* Case cometh next, which is not truly narrated: It is false that he was deprived of his Church, for he was never orderly settled in it: Neither in the Episcopal, nor the Presbyterian way: It is also false, That he was discharged the exercise of his Ministry: He may Preach wherever he hath an orderly Call: Only he is discharged to exercise it

at

at *Fawcirk*: And in the bounds of the Presbytery of *Lithgow*, unless he be allowed by the Presbytery: And indeed it is not allowed that any man should Preach within the bounds of any Presbytery, without their allowance: Mr. *Sleerie* acknowledged his Fault in continuing to Preach there, having no orderly Call, nor being permitted by the Presbytery; and declared (before the Sentence) his willingness to forbear Preaching there: And the Assembly, upon his desire, represented his want to my Lord Commissioner, and the Earl of *Crawford*; and they promised to deal for some Relief to him, from the Council. For asking him about the *Doxology*, and whether he repented of his Conformity: I do not remember it, I am sure it was not appointed by the Assembly to be done: The following process against Mr. *Forsyth*, our Author approveth, as the only justifiable Act of the Assembly. It is well they please him in one thing at least: Mr. *John Mckenzie's* case he narrateth very unfairly; hardly any came to hear him: And he had no due Title to that charge, because his Edict (which even by the Episcopal way, should have been served at *Kirklistoun*) was served at *St. Andrews*: So that the People of *Kirklistoun* had no occasion either to object against him, or to consent to his being their Minister: And he seldom preaching to that Congregation, the Presbytery removed him from that Church; but did not take away his Ministrie; he appealed to the Assembly, but did not prosecute the appeal: Wherefore the Assembly could not shun confirming the sentence of the Presbytery. What is said to have been spoken about the matter, by this and other Persons, I am not concerned to enquire, nor do I know, or believe, to be true, what he confidently setteth down. As to what he saith of Mr. *Heriot*. I have above told why he was referred to the Synod: About Mr. *Wood*, he doth not tell the truth, he was neither referred to the Presbytery nor Synod; but to the Commission of the Assembly; who have taken his Case into Consideration.

§ 17. His invective witt stoopeth very low, having little to work upon; when he taketh notice, that among the Ministers who were to be called from abroad, as having Relation to this Church,

one

one was mentioned who was Dead, another who was prisoner in Dunkirk: As if every member of the Assembly were obliged to know the History of every private Person. *That the Presbyterians set light of Learning and Knowledge, and do often run it down: And that Zeal for the good Cause is the chief Qualification, and instead of these;* is an Assertion so Notoriously false, that nothing but Malice could prompt him to it. Our Intrants to the Ministry are able to vie Learning with the Episcopal Candidates, and are far before them. That *Brewers and Illiterate Tradesmen are set up to be Ministers,* is false, and Slanderous: I deny not but some who in the late Persecution were forced to follow other Employments, for a livelyhood, have now resumed their former Studies: but they are not admitted, without giving good proof of a Competency, at least, of knowledge in the Scriptures, and in the Controversies in Divinity. And the same fate hath befallen his own Party that he reproacheth us with: Some of them now follow other employments: particularly some are turned Brewers; as Mr. Norman Mckenzie late Minister at Midcalder, and Mr. George Henry late Minister at Corstorphine, have set up a Brewery in the Suburbs of Edinburgh: which I mention not to reproach them (for it is commendable to follow a Lawful Calling rather than to be Idle, or to be chargeable to others) but to stop the mouth of this Reviler. The Instance he giveth of Mr. Russel in his Tryals, that he denyed the Major of an *Enthymem*, that he desired the terms of the Minor of a Hypothesick Syllogisme to be explained, which was *Sed verum prius*: That the Presbytery said, that he wanted Learning, yet he had Grace; and upon that admitted him: Every word of this is false. Every Minister in that Presbytery is ready to witness the contrary: And I have what I Affirm under the hand of one of them who was present at all his Tryals; whose understanding and veracity none who knoweth him will question; Mr. Russel hath the Testimony that he hath a measure of Learning which is no wise despicable: That he hath a very good gift of Preaching and Praying: His complaint p. 48. *Of the Desolation of the Colledges; and the insufficiency of these who are placed in them,* is surely not from knowledge, but from Malice, and a resolution to reproach, it is a Foolish

Foolish contest, who are the more Learned: till it can be put to the Tryal. Not only the esteem of knowing and impartial men (neither of which properties this Author hath given proof of in his Book) and the *Judicia* of Learning that any have given, must carry it: To both which, men of our side can appeal, when they are compared with their Predecessors; whither in *knowledge of Books*, in any part of good and useful Learning, or in *Capableness* to direct the studies of the youth: Yea in *Grammar* and knowledge of any of the learned Languages: Tho' I think neither patty hath much cause to brag of their Abilities: Except in comparison. It is a base Calumnies, to call the *Presbyterian Spirit*, *Narrow*, and an *Enemy to Knowledge*; much more is it so, to Assert, that we count it *impiety* to call commonly received Principles into question: Or that we reckon a *free and Rational* inquiry into the Reasons of them to be *Dangerous*. It is the bent of our studies to search the Scripture, and to consult sound Reason, both that we may know what is Truth, and how it appeareth to be so. It is an Ignorant mistake, to say, that we count the *Cartesians* and other Systems of new Philosophy, to be *gross and Damnable Heresie*. There are among us who have opposed many of the old, commonly received, *Aristotelian* Principles, more early and, may be, with more strength of Reason, then such as he are capable to do. For the *Cartesian* System, he might know (but that his knowledge is so narrow as to be confined to his own Party) that there are *Presbyterian Cartesians*, as well as *Episcopal Cartesians*. For mine own part, I very much value many things in that Learned and Thinking Author; but I durst never swallow down all his Notions, as I see some men do. I averre and will maintain it; that some of them lead to *Athiesm*, others to unhinge some of the Truths of the Gospel; others are without ground or reason, tho' they be of no dangerous Consequence. But his impertinency hath led me in to this Digression. I wish he had told us who are *Enemies to Mr. Gregory*, whom we (as he doth) do esteem the *Learned Professor of the Mathematicks in Edinburgh*. They of *Edinburgh* are so far from being his Enemies, that they have adventured to keep him in his place; which some think to be against Law. Who they are that

that say, *the Mathematical Sciences are useless, or dangerous*; I know not: If I shall meet with any such, I will contradict him to his Face. It is another Calumnie, that *we slight the Hebrew, and other Oriental Tongues*: We do highly prize them, and wish they were much more common than they are, both among his party and ours. For *thrusting out Mr. Douglass, the professor of them*: Himself and others can bear witness, that the Commission of Parliament for visitation of Colledges, did, with much reluctance, remove him from his place, and were earnest that he should have qualified himself. He knoweth also, that the Magistrates of *Edinburgh*, who are Patrons of the Colledge, have offered to readmit him to that office, if he will qualify himself, as the Law requireth, and that some of the Masters of that Colledge, who are Presbyterians, have often, and earnestly dealt with him that he would not refuse the proffer that the City hath made to him; and that the place hath been now a year kept Vacant, and a door left open for him to return: So much do we value men of Learning. But Presbyterians have no dispensing power: and the Law is plain. *The Favourable aspect that the Jewish Synagogue casteth on Episcopacy*, we deny not: But it looketh as broadly toward a Papacy. That *the Trade of Books is fallen on the occasion of this Revolution*, is his groundless Fancy. For in *Edinburgh* there are of late more Book-sellers than were before, but I am sure in 1661, and 1662, I have heard Book-sellers sadly complain of it. The Books that he mentioneth as *The standard of Presbyterian Learning*; We do not despise: But it is known that there are no Books truly valuable, among his Party, but such as we use, and that diligently; when many who Brag of their Books are worse Employed. The Sermons of Presbyterians, he taketh some pains to disparage: The Sermons that were Printed here, were so appointed by Authority; and are able to endure the Censure of rational Men; not of Railing Scriblers, who resolve to Censure, and to condemn all on that side, without Wit or Discretion, the *Collection of Sermon Notes* that he speaketh of, if it be of what was indeed spoken, and candidly represented; we fear it not (tho' neither his Party, nor ours, can answer for all that is spoken) if it be of the strain of
this

this Pamphlet; that is, a heap of Lyes and Railing; We will despise it. *Mr. Clerks Sermon*, that he speaketh of, I have not Read: He is able to answer for himself: His speaking with contempt of *Mr. Gray's Sermons*, sheweth his skill in the things that concern the Actings of Grace in the Soul. Ye know of whom it is said, that *they cannot discern the things of the Spirit of God*.

§. 18. He had thus far digressed, wanting matter to fill up his History. He now returneth to the Assembly p. 51, a Debate about an Act against private Administration of the Sacraments, he representeth as he useth to do, that is falsely and without Ingenuity. That the private Administration of *Baptism was, by Mr. Rule, or any else, called Sorcery and Charming*, is grossly false. He professeth he never said nor thought so, and I who heard all that he said on that Subject, heard no such Words; nor Words to that effect. But here is an Evidence of the Learning, and Judiciousness of this Pretender to Learning, or of his wise Informers: May be, he might say, that many who were bent for private Baptism, are so ignorant, as to look on Baptism to have its effects *ex opere operato*, or as a Charm, and this is taken for saying, that *private Baptism is a Charm*. He doth falsely represent, *Mr. Kirtons* Words: He did indeed plead against that Act, but his Discourse was neither so unpolished, nor so peremptory, as our Author maketh it. It is false, that *Baptism in the Country cannot be had but on Sundays*. A Minister may Baptize every day of the Week, if notice be given to the Congregation to meet for hearing the Word: if any Minister do refuse to Baptize on a Week day, so as in no case he will do it, he hath no Countenance from this Act. I know not why a Minister may not call the Congregation together to hear the Word, on occasion of Baptism to be Administred: If few come, it is there own blame; and needs not hinder that Ordinance. We did not scruple to Baptize in private, when we, with all the Ordinances Administred by us, were driven into corners; but we always held that this Solemn Ordinance of God should be as publick as the other Ordinances are; it being a Seal of that Covenant, which is held forth by Preaching of the Gospel, we think it should not be done in a Corner, when the other is pub-

lickly dispensed. But I shall not now fully dispute this point: If any of our Opponents please to let us hear their Arguments against it, we shall consider them. The Story that he telleth; of a Child sent away from the Church unbaptized, because it was not brought to Church till about the close of the Sermon: This Story, I say, is not true, nothing is more ordinary with us, than that the Children come late, even when the Sermon is almost ended: Yea, some of us have Baptized Children whom we knew not of till the other Children were already Baptized: The Child that he speaketh of, was not presented to be Baptized, till after Prayer, and Psalms, and the Blessing; and the People were dismissed, and the Minister was gone out of the Pulpit. It is false, that the People are displeased with this: It is but some of them, and these either the less Intelligent, or such as are inclined to the Episcopal way. That Mr. Kirtoun did Preach against the Superstition of the Ceremony (*viz* of Baptism) is not only false, but inconsistent with his way, and Principles, that it is a wonder that this Author could alledge such a thing; or be so forgetful of what Mr. Kirtoun had said, as himself relateth it, but in the former page. The Assembly appointed a List of Acts to be drawn which were fit to be observed: And this Authors malevolent pen representeth this, as if They durst not approve of some Acts, and yet would not censure them. Whereas they intended no more, but that there being many Acts suited to the time when they were made, but might be inconvenient for this time: Others that were fit for our Circumstances might be distinguished from these; and is not this a common practice in Parliaments, without having such malicious Reflections made on it. That We receive all the Acts of Assemblies as if they were Scripture; and pay no less regard to them: is an Assertion as false as any thing can be said.

§ 19. He giveth account of the Commission of the General Assembly, pag. 53. but as he doth of other things; that is, without Truth or Honesty: About the manner of Election he prevaricateth; but it is not worth the while to examine these Circumstances: It is a gross untruth, that They were to have full and supreme Power, to do in all things that relate to the

the Church: The contrary is evident from the Instructions given to them by the Assembly, which himself setteth down: For the 7th. and 8th. Articles of them are; 7ly. *That this Commission do not meddle in publick Affairs; or in any thing not expressed in their Commission: Which is hereby declared to be given them in Hunc finem only: And pro presenti Ecclesiae Statu.* 8ly. *They shall be answerable to, and censurable by, the next General Assembly; and shall continue till November next: If there be no General Assembly before that time.* Is it not evident from this, That our Author either understandeth not the meaning of plain words; or that he is not careful to speak Truth? Their Moderation or rigidity (which he very positively, and confidently determineth about) must be judged of by their Actions: I am sure the plurality of them are look'd upon as Men of very Moderate Principles: But no Presbyterian can be moderate in this mans Opinion. In the List of them he also mistaketh; for many were on both Commissions: Whereas he maketh the two to consist wholly of different persons; but that is not material. His account of the Debate about the Instructions to the Commission, I need not examine: What was concluded, is that which we are concerned in. His Account of the Instructions is most false and absurd: It is strange prevarication so to corrupt and falsify a Paper in the Transcribing of it. Take for example, the 2d Article (which he maketh the first) He hath it, *That they shall take into their Cognizance all References and Appeals, not discussed in the Assembly, and such matters as have been tabled before the Assembly.* Where he maketh two sorts of things to fall under their consideration: Whereas in the true Copy nothing but what is expressly referred to them is mentioned: It is thus, *To take into their Cognizance all References and Appeals, and other things, which being stated before this Assembly shall by them be specially referred to the said Commission, to determine the same.* The Debate that was in the Assembly about the sixth Article; about taking in the late Conformists to Ministerial Communion, he doth also Misrepresent: It is false, That it was said, *That by these Instructions, Repentance for Conformity, is required as a Condition.* For that

was debated in the Committee; and it was determined to be left out; because the worst of them would be readiest to profess Repentance: Which they who acted from a Principle could not do. He observeth from the Instructions page 57. That *the Commission was mainly designed against the Episcopal Clergy*. I deny not that it was designed against such of them as were unqualified for the Ministry, to cast them out: And against such of them as were Enemies to the Established Church Government, to keep them from a Capacity to overturn it. But it was rather designed for them who fall not under these Characters, to take them in among us. That *Presbyterians had Malice against them, or such Designs to ruine them*, as he alledgeth, is evil surmising: And in this he judgeth of others by the temper of his own mind.

§. 20. He looketh on *all the Fasts appointed by Presbyterians as designed to ensnare the Episcopal Men*; and saith, *that they Fasted for Strife and Debate*. Their Witness is on high, who knoweth that other Motives engaged them to Fast and Pray: Even such things as are of common concernment to all who have true Zeal for Religion. But this Gentleman, and others of his Stamp, did not use to keep Solemn Fasts for the concerns of the Gospel: Only some times they had Fasts with the respect to the Weather; or when there was like to be a bad Harvest; which we condemn not: But think there are greater things that should move us to such Duties. It seems he knoweth no other ground of Fasting, but either averting of some outward Judgment; or some politick design. He mainly challengeth the Fast appointed by the Assembly, because in the causes of it, mention is made of Episcopacy; the setting up of which is complained of; on account that it *was always grievous to this Nation, and that it was done without the Churches consent, and contrarie to Acts of National Assemblies*. as also, *that a great decay of Piety was visible under it*. This is all that was said of Episcopacy in these causes of the Fast. This Fast, he saith, *Episcopal Men could not observe, without looking on Episcopacy as unlawful, as the cause of much Impiety; as defection from God and his truth: Nor without blaming the Church of England, and other Protestant Churches; yea the*

the Catholick Churches from the Apostles to Calvin's time. Ans.
 1st. What ever be our Sentiments about Episcopacy, nothing is here
 expressed that needeth to stumble them who think it a lawfull Go-
 vernment in the Church; and there are some of that Principle,
 who will say as much as is here said. Nothing is here said of its un-
 lawfulness, nothing of its influence on Impiety: But only of its ob-
 served unfutableness to this Nation, and of ungodliness having been
de facto its concomitant. 2 If any did, conscientiously, scruple the
 Observation of the Fast, on the grounds mentioned, I ask who
 of them have been punished by the State, or Censured by the
 Church, for this omission: the Church thought fit to lay Peoples
 dutie before them, yet using all lenity toward them who cannot
 see their duty. It was quite otherwise in former times, when his
 party had the Rule. 3 The setting up of Episcopacy was more
 sinful in this Nation, than it could be elsewhere, because of the
 Oath of God that the Nation is under against it: Nor in later
 times only; but in the time of King James the 6th, who caused the
 the whole Nation swear the *Shorter Confession of Faith* called also
 the *National Covenant*; where it is Abjured. 4 All this shew-
 eth, that we do not meddle with the Church of *England*, in this
 matter; But keep within our own Bounds: And therefore she
 hath no cause to be offended with us, more than we have to blame
 her, for setting up Episcopacy. 5 His big words of *other Prote-*
stant Churches, and *the Catholick Church to Calvin's time*, are the
 Dialect of his Party: Whose confidence of Assertion, and strength
 of Argument, in this matter, bear no proportion: Which we are
 ready to try with him, when he pleaseth. The Councils act for
 Observation of this Fast, he doth also most causelessly, and petulantly
 ridicule: What is more congruous than when the fear of God doth
 not perswade men to their Duty, That a civil Court should deal
 with them by a civil Penalty? The contest about the *Printer to*
the Assembly. he cannot let pass; tho' he can get no advantage
 there against the Presbyterians: But that *they must have a Printer*
distinct from the Kings Printer. It hath alwayes been the Custom;
 and our Kings never disallowed it. We are far from contending
 with the King about it, nor do we plead a Divine Right for it. The
 De-

Debate between the two Printers before the Council we are not concerned in. Only I observe his Malicious Lye, *That the Earl of Crawford maintained, that the King should yield to the Assembly.* His Lordship is far from so owning the Church, as to deny to the King any respect that is due.

§. 21. After Apology for the length (he should have rather excused the Dishonesty and the Impertinency) of this Epistle ; He ventureth yet upon two or three things. The 1st. is, the Assemblies appointing an answer to be made to these Pamphlets of the opposite Party (which this Paper containeth) where he is much misinformed : Mr. *Meldrum* was never enjoyned this task : Mr. *Pitcarne* had it laid on him, but after many Months, it was not done : And so they laid it on another ; Not on him with the Assistance of others ; as this Author saith. That Mr. *Meldrum* justified the Rable in a Sermon, is so far from his temper and Inclination, that none will Affirm it, but such a one as this Historian. He saith, *we will never prove any material Circumstance, in matter of Fact, to be false ;* I affirm and have made it appear that few, if any of them are true. His next particular is the most Notorious falshood that can be expressed by Tongue or Pen. viz, *That the taking off the Sentence of Deposition against some Ministers, especially Remonstrators, was proposed, but laid aside, in the General meeting, and now done in the end of the Assembly.* It was done in a meeting of the Brethren of the Synod of Lothian (for them within that bounds) and in the General Meeting, for them, and all others in Scotland : And what the Assembly did was a Ratification of what had already been effectually done : What he alledged Mr. *Gilbert Rule*, to have said, in the Assembly, on this head, is a wide mistake ; he only pleaded, that the Act should not be so General, as to comprehend all who were censured in the times of these differences, because some might, at that time, be censured for uncontroverted Scandals (tho' he did not pretend to give Instances of any who were so Censured) but that the Act should only reach them who were censured on account of the Differences, *Hinc inde*. That *this revocation of these sentences was not proposed in any of their avowed meetings, till the general Meetings ;* is not strange

strange, for indeed they had no avowed meetings before: Tho' we think their meetings might be avowed before God; but not so before his party, who were their cruel Persecutors. It was done, as is above expressed, and confirmed by the General Meeting: and *Ex abundanti*, Ratified by the Assembly. Whence it is evident that no derogation could be inferred thence, either from the Ministrie of any who sat in the Assembly, or on the Assembly it self, as he malevolently suggesteth. His last particular is about the two Commissioners, whom the Assembly sent to the King: Where he hath some Malign Reflections, both on them who were not sent, and on them who were sent. That any did Jealous Mr. *Carstairs*, is a base Calumny. His Integrity and Skill in the conduct of such Affairs, is known, and valued by all his Brethren who know him. It is as foul a Calumny that *they who were sent were gratified by it; or had designs of their own*: nothing but Malice could suggest such a thought; For what could they expect: Or what could they obtain by it? Had they Ambition (one of them being past 60) to ride post to *London*, in the beginning of *December*, they could expect no higher Post in the Church than they now are in. He will Characterize them also: One of them he had before exposed as far as his Malice and Wit could invent: The other he can find nothing against; and therefore his spite prompteth him to reproach his reverend and worthy Father; whose praise is in the Gospel, whose Name is precious in the Church; and is above the snarling of such a Curre: Nor one word of what he saith in that matter is true: And the contrary is declared by some of the Courtiers that attended the King when he went to visit Mr. *Blair*, when he was sick, and on his Bed. When his Majesty came in to the Room, they who were present told, that tho' they had been long about Court, they never heard a more Handsome Complement, then Mr. *Blair* gave unto the King; nor more becoming a Divine. A Chair was set at the Bed side, for the King, in which his Majesty sat down; after he had talked a little with Mr. *Blair*, his Majesty drew the Chair nearer while he sat on it; But that such words were spoken by Mr. *Blair*, as is alledged, is most false. I should not have stayed so much on this, but that the Reader may take notice

notice, what a Spirit of Lying hath possessed this Pamphleteer; and what ill will he bears to the Living and to the Dead, who have born the name of Presbyterians. He is now at last come to the Dissolution of this Assembly: Where he would have it thought, that the Assembly did design to call another without the Kings Commissioner, who was sitting among them: Which was never thought nor designed. As his Book is full of Lies and Slanders; so his Epilogue is an abridgement of them all; doth amass them in one; while he saith, *that no material Falshood can be charged upon him*: The Reader will easily judge of this Assertion by what hath been said; of *his Ingenuity* also, and of *his hating to tell a Lie*. I leave what hath been said on both sides to the candid Judgment of the Impartial Reader, and to his Judgment who is a God of Truth, and hateth the Lying Lips: and do joyn with him in his concluding Prayer (as I could do with little that he hath hitherto said) *That the Lord would pour out his Spirit on us* (and on the other party too) *That our Land may have peace, that the divisions of our Church may be healed and our Confusions may be wholly removed and order, and Government may continue among us.*

F I N I S.

P O S T S C R I P T.

AFTER these Sheets were Printed, some Informations were sent me, which could not be inserted in their proper places, and therefore are here-subjoyned Concerning Mr *Ferguson* of *Kilpatrick*, (who is mentioned, *Case of afflicted Clergy, &c. Sect 12.*) is no further true, then that 5 Men and 6 Women came to his house (being provoked by his continuing to Preach and Pray for King *James* after he had been discharged so to do by the People) and when he refused to come out to them, they beat him on the Head, and on the Legs, and tore his Cloaths: But the Blows were such, as one that was his Friend did testify, that he was more feared than hurt by them: for his Wife, it is false that they beat her: Only one of them held her while they so dealt with her Husband as above said. Whence it is evident, that tho' their practices are no way to be defended, yet they are grossly belyed by this Pamphleter.

I have also further instances of the Clergies accession to the Persecutions of the Presbyterians under the late Reigns (which is so impudently denied *Late Letter, &c. Sect 6.*) As that Mr. *Graham* Minister at *Lochmabane*, Mr. *Brown* Minister at *Drysdale*, and Mr. *Thompson* Minister at *Applegirth*, used to stand by *Graham of Claverhouse* (after Viscount of *Dundee*) while on the Bench to judge the persecuted Presbyterians for noncompliance with the courses of that time; and Whisper in his Ear, the effect of which was observed to be, greatest Severity against such as they were most displeased with on that account. Also, Mr. *Andrew Hamilton*, when a poor Man, with his numerous Family, having fled from his Dwelling, took shelter in another poor Mans House in *Middle-*

by, caused him be cast out thence, so that he was forced to lodge by a Dyke-side with his Family, while two of his Children were sick of the Small-pox. Likewise Mr. Vallance Minister at *Johnstown*, having persecuted *Robert Dunwoody*, so as he was forced to flee to *England*; when he returned, would not suffer him to live in the Parish, unless he would go to Church: So he fled to *Applegirth*, where Mr. *Thompson* would not let him stay, unless he would hear him Preach; and the Mans Wife being ready to bring forth her Child, the poor Man, against his Light, was forced to hear: This is attested under the Mans own Hand. One who had time, and would be at pains, to collect such Instances, might find thousands: But this is designed to be done by it self.

In Vindicating the Ministers whom he reproacheth in the *History of the General Assembly*; I designed Brevity; especially not finding that what was laid to their Charge was of much moment; and that Malice was obvious and observable to every unbiassed Reader, in all that he saith of them: Only the things that he saith against Mr. *Meldrum*, are of more weight; but that Reverend Brother being at a great distance, I had not opportunity to be informed of the Truth of matter of Fact: But he having heard he was Reproached, sent me the following Vindication; which I give you in his own Words, which are sufficient to shew what a Lying Spirit doth possess the Men with whom we have to do.

Re

Reverend and Dear Brother.

SOME Months are past, since I heard of a Pamphlet published on design to expose our late General Assembly to contempt, for which end, I am told, the Author of it doth impudently misrepresent the Actings thereof, and injuriously reflect on diverse of the Members of it, among the rest, they say he bedaubeth me, I have diligently sought for a sight of it, but hitherto could not obtain it, *nec prece, nec pretio*. It seemeth these Men resolve (though you told them of it before) to hold on their way, of spreading these reflective Pamphlets in *England*, keeping them as secret as they can here in *Scotland*, where the fallshood of the matters of fact, are known, and they might soon have their shame and lying discovered, But they know that bold calumniating, especially where there is no Contradiction; nor knowledge of the contrary will make some blot cleave to a mans Fame

I was glad to hear you intended, to give a just reproof to the Author of that Pamphlet, and an answer to the calumnies contained in it. And a Freind having (when he could not obtain for me the use of the Book) transcribed, and sent to me some part of it, relating to me, I judg'd it duty to offer to you, my Animadversions thereon, which, if it come not too late, you may cause publish: this I do not so much for my own Vindication, as for the Truth and Churches sake, which he endeavoureth to wrong and wound through my Sides.

I profess I doe freely forgive him any personal injury done to me, and in some conformity to my Saviour *Luk. 23. 34. Pray Father forgive him for he knoweth not what he doth*. Yet I think I can not be blamed if in Obedience to the Apostolical precept. *1st. 1. 13.*

I rebuke him sharply, seing he is so guilty of the first part of the Character given to the Cretians there verse. 12 For I do ingenuously declare that Narrative concerning me is full of Lies, and where he toucheth at Truth, he so disguiseth it, that it appeareth a quite other thing than it was.

I find no less then 10. or 11. Lies in a few lines, for he Asserts
 1. that I with Mr. *Meinzie* did at *St Andrews* upon a Conference with the Bishop of that Sea, subscribe the Oath of Canonical Obedience, 2. That the Bishop of *St. Andrews* did by a Letter under his hand, assure the Bishop of *Aberdeen* of this. 3. That Mr. *Meldrum* himself was the bearer of it. 4. That Dr. *Keith* did make Intimation of our foresaid Subscriptions in the Old Church of New *Aberdeen*, 5. That we our selves were present, 6. That I so far deserted the Principles of the Covenant and Scottish Presbyterians, that I did Swear and Subscribed the Declaration when I was admitted Rector of the *Mareschal* Colledge of *Aberdeen*. 7. That I struck in with the Presbyterians out of picque, because I was not permitted to return to the Exercise of my Ministry in *Aberdeen*, 8. That I broke off all Correspondency, with those of the Episcopal party, even my most intimate acquaintance, 9. That I vented my self, as bitterly, and severely against them, as any Presbyterian whatsoever, 10. That picque, Interest and Popularity, were my Temptation. 11. That at first I pretended, I would only attempt to reclaim the deluded People of the *West*, from their Errors and Extravagancies, all which I confidently averr are gross untruths and Lies.

I am not sensible that I have given these men, any cause or occasion so to abuse Me, nor can I see any great advantage to their cause thereby, and tho' there were Truth in these charges, where with he endeavourth to defame Me, yet of all Men in the World, the Prelats and Prelatists in *Scotland*, should be most ashamed to upbraid me therewith. The most of their Bishops and Clergy having contrary to most Solemn and sacred Oaths, received the abjured Prelacy, and renounced and abjured their former Oaths, and some of their Bishops having submitted to Re-ordination, to the great

great Scandal not only of this but other Reformed Churches, and contrary to the example of their Predecessors, in the dayes of King *James the 6th.* Yet I judge no man for his Principle or Motives, but leave that to God and their own Consciences, tho' this Author Intreuding in Gods Throne, is bold to judge of my Heart, and to say, *It was Picque, Interest and Popularity that moved me.*

The Falshood of his Assertions will appear by a true Narrative of the things to which he seemeth to relate, which I shall give with due Candor and Simplicity, not being afraid humbly to Appeal not only to the Judgement of all Men who know the things; but to the All-seeing God of Truth, to judge betwixt Him and Me in this Matter.

I was Ordained Minister of the Gospel in the Honourable City of *Aberdeen*, Anno 1659, by the laying one of the Hands of the Presbytery. And when Prelacy was reintroduced in this Land, Anno 1662, I was stoppt in the Exercise of my Ministry, before the 1st of *October* by that same Act of Council, which laid aside divers Hundreds of worthy Ministers of this Church, and obliged us to retire twenty Miles distant from our own Parishes, because we had not received Presentation from the Patron and Collation from the Bishop, The condition of which, was the Oath of Canonical Obedience.

It's false which this Author saith (and may be reckoned as the twelfth of his Lies) that Mr. *Meinzies* and I did only hesitate at first, upon the Oath of Canonical Obedience, for we never had any hesitation, or doubt upon it, but were clear and positive in our Judgment against it, and exprest it as we had occasion. It's true we did at the first offer Submission, and to joyn in Presbyteries and Synods, thinking this was but the same, which worthy men had done before the year 1638, Not discerning, as others who suffered did, the difference betwixt the State of things Anno. 1662. And before the year, 1638.

Tho' this stop in the exercise of my Ministry, was 14. dayes before the Bishops Synod, yet at that Synod when he did pass Sentence of Deposition, against Learned and Pious Mr. *Meinzies*,

for:

for not Subscribing the Oath of Canonical Obedience, tho' he offered Submission: The Bishop was pleased to joyn me in the Sentence tho' neither present nor cited to be present. Whether Bishop *Mitchel* did Vindicate this his Illegal and Unjust procedure by that lovely Proverb our Author mentioneth, *Fides sit penes Authorem*. But I was nothing moved with this Sentence.

Sometime after this, I retired to the Countrey 28 Miles beyond *Aberdeen*, yet in the beginning of *December*, there cometh to me a Summonds before the secret Council, as was said by the procurement of the Bishop of *Aberdeen*, alledging he could not appear on the Streets of that City for fear of the People Irritated, as was alledged by their Pastors, whom they had lost. At that time were cited also, the famous and worthy, old Mr. *Cant*, and his Son Mr. *Alexander*, and Mr. *Meinzies*. The good old man got a Testificat that he was not able to Travel. The rest of us went South with no less hazard than our Lives, it being a grievous Storme and Tempest. Mr. *Alexander Cant* falling unwell compeared not. When Mr. *Meinzies* and I compeared the Earle of *Midletoun* then Lord Commissioner and the Earle of *Glencarne* Lord Chancellor and others of the Council finding that there was nothing to lay to our charge, and hearing from us, that we were willing to joyn in Presbyteries and Synods, did by Act of secret Council recommend us to the Bishop of *St. Andrews*, to be restored to our places.

When this was presented to the Bishop of *St. Andrews* he readily promised to obey it, but never spoke to us one word of the Oath of Canonical Obedience. Yea I would ask any judicious Person, if it was probable that (knowing our peremptory declared Resolutions against it) either the Bishop of *St. Andrews* would have insisted to require, or we consented to Subscribe that Oath, when we had an Act of Council in our Favours, and at that same time they had published a Treatise, entituled a *Plea for Submission to the present Government*, wherein they made offer of diverse Concessions to them who would submit. But the Bishop of *St. Andrews*, being then ready to go from *Edinburg* to *St. Andrews*, desired us in our return for *Aberdeen*, to call for his Letter, which he promised

missed should be ready for us. But neither when we came to St. Andrews did he speak to us of Subscribing the Oath of Canonical obedience, nor did we subscribe any Paper to him, nor stay with him one quarter of an hour, it being late and he studying his Christmas Sermon, and we to go over the Ferry. Nor did his Letter to the Bishop of *Aberdeen* bear any thing of our Subscribing that Oath; neither would I have been the bearer of so manifest an untruth. Yea when in his Letter he had written, that we were willing to own the Government, I refused to receive it, unless he added this Qualification (*so far as to joyn in Presbyteries and Synods*) to which he agreed, when we would take it on no other terms.

Neither did Bishop *Mitchel* after our Return, insist any more on our Subscribing the Oath of Canonical Obedience; but having called together some Ministers, there was a paper drawn out of the words of the above mentioned Letter, which Paper indeed we did subscribe, and I hear some of that Party, whether out of Curiosity or ill will at me, have searched for it among Bishop *Mitchels* Papers. But I value not what use they make of it. That Paper the Bishop ordered Doctor *Keith* to read publicly in *Aberdeen*. Thinking hereby to lessen our esteem among the People, but that design failed, none of us were present at the reading of it. But the next Lords day when I appeared first to Preach, I told publicly (Mr. *J. P.* Then Bishop of *Ross*, being present) that I conceived that I had yielded to nothing, but what I first offered.

But seeing this Author is not only injurious to me, but to learned and Pious Mr. *Menzies*; whose memory is precious to me, beside all that I have said for his Honour. I add that not only the Test but the Subscribing of this Paper, was grievous to that good man before his death, and although I was then at South, I had it afterward, from a worthy Person and Friend of his who had it from himself. And I can say of my self, I did lament because of it several years before that, and altho' this Author design me no favour, yet as sometimes we are more obliged to our Enemies, than to our friends, so here he giveth me opportunity to tell the World that I repent for the Subscribing of that Paper. Altho, I never Subscribed the Oath of
Can.

Canonical Obedience. But being then young and paying too much deference and respect to a friend who drew it; I did the less seriously consider either the Words or matter of it.

I confess I afterwards was in Freindship with Bishop *Seongal* who was a Learned and moderat Man, I did also sit in Presbyteries and Synods, thinking my self free to joyn in these Duties to which I was Authorized by my office, altho' there had been no Bishop in the World, nor do I think that by this I payed formal Canonical Obedience, so that the asserting of this, may be reputed a 13th. of this Authors lies. Yet if he or any else can shew me wherein I have complied contrary to my Principles or to the just offence of others, which I have not confessed already, I am ready to acknowledge it was my fault, but this I can say, the Bishops themselves did not judge me a favourer of Prelacy, and my Intimats knew me to be Presbyterian in my Principles, and I did never wittingly desert these Principles. For its a manifest untruth which this Author asserts that I swore and subscribed the Declaration when I was admitted Rector, in the *Mareschall* Colledge in *Aberdeen*. I neither took it then, nor at any other time, anent which I appeal to all records. Nor indeed was it required of me, nor did the Act mention Rectors.

It was not the least Cause of my refusing the Test, that I was obliged thereby to declare, that there lay no Obligation on me, to endeavour any Alteration in the Government of the Church. For I profess I did judge it Duty in my Station, and according to my Power, did endeavour to promote the Alteration, and the removal of Prelacy. And do not deny, I did Bless God, and Call the People of *Aberdeen* to Bless Him for the removal of it, and Pray that it may never return. But that ever I used Bitterness or Severity against any of that Parry, this Author cannot prove: And all who know me, do know these are things which I abhor, and my desire is to promote Meekness and Charity among Men.

These also, who were of the Prelatical way, and Intimately acquaint with Me, know the falshood of what he says of my break-

breaking off all Correspondence with them in any thing which Civility and Friendship obligeth Me unto. Yea, I am confident not only they, but all of that way, who know Me, will allow Me this Testimony that whenever they desired, yea, on all occasions according to my Power, I was ready to do them Acts of Kindness. And when I was last in *Aberdeen*, the present Incumbents of that place and I did Friendly Visit one another. Its true one of them being occasionally in a Neighbours House came to me as I Lighted from my Horse, and desired Me to Preach for him the next Lords-day (but neither he nor any else did it afterwards :) And I hope he will not say, but I gave him a Civil, and as I conceive an Answer which might have satisfied him.

As for what this Author saith, That it was Picque which moved to Me strike in with the Presbyterians, because I was not permitted to return to the Exercise of my Ministry at *Aberdeen*. This is a presumptuous ascending Gods Throne, to judge my Heart, and Motives. As also what he saith afterward. That *Pique, Interest and Popularity*, were my Temptation : I can comfortably say, He that knoweth all Things, knoweth this is false. It was Conscience, and not such base Motives that moved Me : And I think I may obtain Testimony from these who know me both in the *North and West*, that they have other Thoughts of me than that I am led by such base Motives. Its true the Town of *Aberdeen*, to whose kindness I alwayes was, and am on all occasions, much obliged, when they conceived any hopes of obtaining my regrests to them without any Obligation or Oath, did move for it. But neither this Author, nor any else can prove that I did desire, it, or made any Application to the Bishops for it. How far some of the Bishops complied with a great person of the Popish perswasion, to obstruct that design (tho' it was known that it was difference of Religion that engaged him against it) the Town of *Aberdeen* know in part, and I leave it to the Bishops own Consciences to judge. For I ingenuously profess I never had any Picque at them on that account, nor was it Picque, but Conscience which moved me ; to joyn with the Presbyterians, for I be-

ing such in my judgment, and about a year after the time, he speaks of, by an unexpected Providence; receiving an Unanimous Call, from a Noble Person (who also was Patron of the Parish) and other Heretors and Body of the people of the Parish of *Kilwinning*, an united Parish, which for divers years had been Vacant; I did by the Approbation of the Presbytery of *Irwin*, come and Labour among them, in the work of the Gospel. Yet there is more than one falshood insinuate by this Author, In that which he saith in the beginning of this Paragraph, concerning Me, that ever since King *James's* Indulgence I did Preach in a Meeting-house, for it was a year after that Liberty was given, that I entered here, and and for these two years without the Reluctancy of any, have Preached in the Church. It is true in the year 1688. the Congregation Assembled in another House than the Church, the Law not allowing us the same, tho' all that time it was empty, except that Mr. *Bell*, being after my coming here presented by the Bishop, came and Preached to his own Servant and two or three more (who were solicited to hear him) at two several times in the Forenoon, and went off in the Afternoon; and having for that obtained half a years Stipend, was presented to another Church, where he had little better Reception.

It is also false which he saith, in the end of this paragraph, that at first, I pretended, that I would only attempt to reclaim the deluded People of the West, from their Errours and Extravagancies. Perhaps he designeth by this, to breed in the People a dislike of me. But I hope they will not believe him. And it is most false that ever I exprest my self so concerning the People of the West, or my design in going among them. My design was to Preach the Gospel of Christ, and to advance Truth and Holiness, and Peace and Love among Men. I acknowledge, If a Minister find any Errours, or Extravagancies among a People, his endeavour should be to reclaim them, but I Bless God this Author cannot justly charge this Congregation, with these things.

As for what he saith, was foretold by a Person of Quality, and great worth. I neither know of whom he meaneth, nor yet the pre-

prediction, and perhaps this is of the same kind, with the rest of our Authors Assertions. Sure I am, diverse Persons of Quality and worth, to whom I did shew my Call, did approve my Acceptance of it, tho' in their Affection, they regretted my going from the North.

In fine, tho' this Author had said that it could not be denied that I carried my self well, and gained the good Opinion of all, while I kept my place at *Aberdeen*. And instanceth me as a judicious Person, tho' under Temptation. Yet he is so discreet in the end, as to represent, both this People and Me as ensnared in extravagant Fooleries, but I forgive him. It is a small thing for me to be judged of Men, better than I have been rated as Fools. But in love to his Soul I commend to his Meditation, *Matth, 5, 22. And Revel, 22. 15.*

I am really weary in insisting so long on things relating to my Person, I do acknowledge the World would be at no great loss tho' I were buried in the Dust, and my name in Oblivion, and were it not for my respect to the publick Interest, which this Authorendeavourerh to hurt, by thus exposing me, I should not have troubled my self, and the Reader with this Vindication, being hopeful that His defaming of me cannot hinder my acceptance, nor the success of my Labours, where I am known.

I hear, there are some other things, in that Pamphlet, which relate to me, but my friend gave me no transcript of them, nor have I seen the Book, and I am told they are of no great Moment, and but By-blows to me, while he is reflecting on other Persons, and things, and perhaps you may sufficiently Vindicate them without my help.

I am told he acknowledgeth I Preached a Sermon for Moderation, but added such Cautions as made all ineffectual. To which I shall only say, I know none that deny, but there is need of Caution, least men under the Name of Moderation degenerate to Lukewarmeness, and excluding of zeal, but I know no Caution I gave which had not a Scripture warrant. And if this Author had heard it, I think he hath good will enough to represent it, could he catch at any shadow of ground for it.

I am also told, he reflects on me anent a Paper said to be given in to the *General Assembly*, wherein it should been said the Gospel had not been Preached in *Aberdeen* these 30. Years, but not having seen the Book, nor any Transcript of that matter I can give no distinct answer. But as it related to me, it seemeth of a Piece with the rest of his Assertions: only to satisfy any sober Person, who may be stumbled at such an expression, I do publickly profess, I am so far from thinking so, or approving any who should think or speak it, that I Assert, and Declare, I have in that time often heard, to my great comfort and Edification, the Gospel both plainly and powerfully preached at *Aberdeen*.

But I fear I have wearied you, and shall only add that I shall not cease to pray the Lord would preserve you long to do him service in his Church and shall continue,

Kilwinning,
September,
28. 1691.

Your Brother,

And Servant;

In the Lord,

G. M.

F I N I S.

BOOKS to be Sold by George Mosman at his Shop in the Parliament-Close.

THe Decisions of the Lords of Council and Session observed by the Viscount of *Stairs*. part 2d. Fol

The Decisions of the Lords of Council and Session observed by Sir *Alexander Gibson* of *Durie*. Fol:

The History of the Church of *Scotland* from the beginning of the Reformation to the end of the Reign of King *James* the VI. by Mr. *David Calderwood* Fol:

The Acts of the General Assembly 1690. Fol:

The Acts of the General Assembly from the year 1638. to the year 1690. Inclusive in 8vo.

The Order and Government of the Church of *Scotland*

Mr. *Gibert* Ruls Representation of Presbyterian Government.

— Vindication of the Church of *Scotland* being an Answer to ten Questions.

— A Sermon Preached before the Parliament.

Essayes of Anatomy in which the Constructions of the Organs and their Mechanical Operations are clearly explained according to the new Hypotheses.

A Collection of Discourses against the Errors and Corruptions of the Church of *Rome* by some Divines of the Church of *England*

The Tribe of *Levi* a Poeme.

Mr. *Guthreys* Trayel of a Saving Intere st in Christ,

Mr. *Patrick Symsons* Spiritual Songs and Holy Poems.

A Father Vindication of the Church of *Scotland*.

BOOKS

THE HISTORY OF THE
CITY OF NEW YORK
FROM THE FIRST SETTLEMENT
TO THE PRESENT TIME
BY JOHN B. HENNINGSEN
VOL. I
NEW YORK: PUBLISHED BY
J. B. HENNINGSEN
1854